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THE MISSIONARY HERALD

Volume CII MARCH, 1906 Number 3

The Famine in Japan

Reports continue to come concerning the distress in the three northern provinces of Japan. Dr. DeForest, of Sendai, who is a member of the "Foreign Committee of Relief," reports that the condition of things in the three provinces is most distressing. In one county fully one-half of the people are on the verge of starvation. The Japanese authorities are doing what they can, but there is need of outside help. The committee aims to collect 100,000 yen from foreigners in Japan, and a good deal more than that from Europe and America. No crops can be secured to relieve the distress until summer. The committee, which is non-sectarian, calls loudly for contributions. The treasurer of the American Board, Mr. Frank H. Wiggin, is authorized to receive and transmit to this committee in Japan any sums contributed for the succor of these thousands who "have the sentence of death hanging over them."

Congratulations

We extend our most hearty congratulations to our brethren of the American Baptist Missionary Union on entering their admirable quarters in the new Ford Building, which is the property of the Baptist denomination, secured through a legacy left for this purpose. May the elevated position and the broad outlook of this new location be an emblem of the increasing influence and the world-wide reach of this most efficient missionary society.

The Life of Samuel J. Mills

We are glad to announce that the Congregational Publishing Society will issue in this month of March a life of Rev. Samuel J. Mills, by Rev. T. C. Richards, who furnished the article in our last number on "The Mother of American Foreign Missions." Mr. Richards is pastor in Torrington, Conn., of the church of which Mills was a member, and has found much original and interesting matter relating to the life of this consecrated man who had so much to do with the beginnings of missionary enterprise in America. It will be a timely book for this Haystack Centennial year.

The American Bible Society

We greatly regret to hear that the American Bible Society is crippled in its resources, so that it cannot do the work which it ought to do. This matter has a world-wide bearing. Not only is there great need for the work of the society in America, but it is of the greatest importance that its work in foreign lands should not be restricted. It is of little use to translate the Bible into the languages and dialects of the

world unless these versions can be printed and circulated. All our missions are dependent more or less upon the work of the Bible Society, and it should receive the aid which it now asks for.

Programs for Missionary Meetings

Calls for programs for missionary meetings are greatly desired by many persons, though not by all churches. In the interests of those who desire such help for the present season we have asked the Rev. Edwin H. Byington, of the Dane Street Church, Beverly, Mass., who has had success in this line, to furnish some programs, and he has kindly consented to do this under the general title of, "Round the World Missionary Tour in the Steamship *Williamstown*." The first of these programs will be found in this number in connection with the Notes for the Month, page 138. As a prefatory note to this series of programs, Mr. Byington gives the following outline of what is proposed: "All would agree that no preparation for 'The Haystack Centennial' could be better than a tour to missionary lands. Next to an actual trip would be one in imagination; and all Congregational churches are invited to join in such a voyage through a series of meetings, either midweek, Sunday evening, or Christian Endeavor. As we approach this Centennial it will be easier than usual to awaken an interest in foreign missions, and the opportunity may be utilized in this way. This imaginary trip on the steamship *Williamstown* started from Boston, February 15, reaching Constantinople about March 1, and that month will be given to our missions in Turkey. April will be for a voyage and visit to Africa, going down the east coast; May, up to India; June, around to China; July, across to Japan; August, among the Pacific isles; September, back to Mexico. Then home by rail in time to enjoy the Centennial at Williamstown, either by personal presence at the meetings or through spoken and written reports."

We trust that many churches will try these programs, and we shall be glad to hear of the use which is made of them. Efforts will be made to give items in each number of our magazine bearing upon the meeting for the month.

A Correction

In our notice of Dr. Mary Eleanor Stephenson, in our last issue, who has sailed for India to join the Marathi Mission, there was an error in stating that she was graduated from the University of Pennsylvania Medical School. We should have said that her graduation was from the Woman's Medical College of Pennsylvania, and that her services as interne were in the Woman's Hospital connected with that college.

The Chinese Commission

Before their arrival in Boston the members of the Chinese Imperial High Commission, sent by their government to examine American institutions, expressed a desire to see the Mission Rooms in Boston. Their arrangements gave them but one week day in the city, and the only possible opportunity for welcoming them was on Sunday afternoon, February 11. Of course our Rooms are not opened on Sunday, but a few of the officers of the Board were present to greet the Commissioners

and tell them of the work we desire to do within their empire. The interview was most cordial. The eight High Commissioners, with His Excellency the Chinese Minister to the United States, with their suite, listened courteously to a statement by President Capen. His Excellency Tuan Fong, the Viceroy of Fukien and Che Kiang, responded most graciously in behalf of his associates and his nation, and his remarks were interpreted by His Excellency the United States Minister from China. The Viceroy said that his government had recognized the good work done by the missionaries, and that he had been commissioned to say that it will give them its fullest protection in the future. The following sentences, taken from the report of his brief address in the *Boston Herald*, will indicate its spirit and purpose: "It has been my pleasure to render some service to the missionaries of this Board myself during the late troubles in China. I want to say, without desiring to be partial in my judgment, that the missionaries of this Board have given the best results of any in the missionary field in my country by their display of tact, prudence, and good sense, all of which are so necessary to friendly intercourse of different nationalities." The Viceroy referred more than once to his personal knowledge of the good work done by our missionaries, and said emphatically, "Send us more like these you have sent." A similar interview was given in the Rooms of the American Baptist Missionary Union, marked by the kindliest utterances. Altogether, these interviews were as delightful as they were promising for future good results.

China Is Grateful

That was a gracious utterance of Viceroy Tuan Fong at the banquet given in New York to the Chinese Imperial High Commission, when he referred to American missionaries in that empire, saying: "We take pleasure this evening in bearing testimony to the part taken by American missionaries in promoting the progress of the Chinese people. They have borne the light of Western civilization into every nook and corner of the empire. The awakening of China, which now seems to be at hand, may be traced in no small measure to the hands of the missionary. For this service you will find China not ungrateful."

Referring later on to a remark by Sec. Arthur J. Brown of the Presbyterian Board that the policy of missionary societies was to discourage the interference of missionaries in cases where their converts came before the courts the Viceroy in pleasant terms asked that the Boards go a step farther by changing the word *discourage* to *forbid*. As a matter of fact, all Protestant Boards do this; not that they forbid a missionary offering his testimony before the courts when a person is wrongly accused, but missionaries are enjoined never to assume the attitude of protectors of their converts, and, above all, never to ask, and much less to demand, the release of persons on the ground that they are Christian converts. The letter of Dr. Joseph E. Walker, of Shao-wu, given on page 124, illustrates very well the principles and practice of our missionaries in such matters. It is true that many Chinese who accept the Christian faith, and are consequently exposed to very unjust treatment from their neighbors, are prone to apply to their missionaries to defend them. But speaking for Protestant missionaries alone, we are bold to say

that they do not pose as protectors, that they discourage litigation as far as possible, and that they never interfere with the course of Chinese justice, or connive at the offering of bribes.

Chinese Exclusion

Our people are getting some very sharp lessons in reference to the folly as well as the wrongfulness of the methods by which we have excluded the Chinese from our country. The Chinese have some proper pride and self-respect, and it is not strange they resent the way in which their people have been treated. Bishop Bashford, of the Methodist Episcopal Church in China, has reported some utterances of very prominent officials in reference to this matter. They said: "The Chinese government does not want Chinese laborers, brought up in this country, to go to America. But we want you to exclude them in some other way than by mentioning us by name."

Chinese Students in America

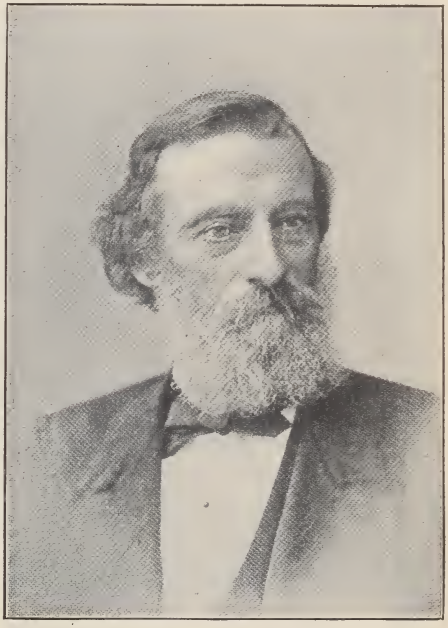
The *Chinese Recorder* states that at the present time the Chinese students in America number about 105, of whom fifty-one are students in American colleges, nineteen of them graduate students. These young men are in the following colleges: four in Yale, five in Massachusetts Institute of Technology, five in Cornell, six in Columbia, seventeen in the University of California, the others being scattered. It is interesting to notice the lines of study in which these students are engaged — "Railway engineering leads with eighteen; mechanical engineering and mining are next with nine each. Law and agriculture each have eight, teaching seven, commerce six, and medicine five, while there are four each in political science, economics, electrical engineering, physics, chemistry, and textile manufacture. Over half are studying branches of engineering and kindred scientific pursuits."

Dr. Henry C. Haskell

December 28, 1905, was the seventieth birthday of Rev. Henry Charles Haskell, D.D., of Philippopolis. On that day he received congratulations from all the missionaries and evangelical pastors and preachers within the field of the Board in Bulgaria, as well as from friends in America and elsewhere. At a reception in the parlors of the Philippopolis church two Bulgarian pastors made addresses, and a formal address of congratulation, signed by Pastor Sitchanoff and fifty others, was presented. In their letter they say: "As Bulgarians and evangelical Christians we deeply value your untiring efforts for the spiritual enlightenment of our whole mission. Especially we in Philippopolis wish on this occasion to express our whole-souled thankfulness for the spiritual and earnest sermons which you have preached from time to time during your stay among us. Through your discourses, through your rich knowledge and great Christian experience, and lastly through the personal influence of your consecrated life, you have given us a strong impulse to a higher Christian life, and thus have gained the love and profound respect of us all." Dr. Haskell reached his field in December, 1862, and has labored there ever since, except for fifteen years following 1872, during which family reasons detained him in this country. We join his friends in hoping that Dr. Haskell may have many years of service still before him.

A Great Missionary Gone

THE announcement of the death on December 21 of Dr. James Stewart, of Lovedale, South Africa, will be received with sadness the world over. He was born in Edinburgh, February 14, 1831, and while engaged in his studies in the University of Glasgow, and subsequently during his medical studies, he was fired with missionary enthusiasm by reading Livingstone's "Missionary Travels" and the narratives of Burton and Speke's "Explorations in the Lake Regions." A little later a committee made provision for sending Mr. Stewart to East Central Africa, and in 1862 he accompanied Mrs. Livingstone from England to join her husband, then on the Zambesi River. He was with Dr. Livingstone at the time of his wife's death at Shupanga. Subsequently Mr. Stewart navigated the Shiré River above the Murchison cataracts, and he also made a second canoe voyage up the Zambesi. Many conferences took place between Livingstone and Stewart, in which the veteran explorer argued with his young companion as to the vast importance of introducing the gospel into the center of the slave market of East Africa. Stewart was not at all reluctant to undertake the enterprise, but both parties felt that "the time was not ripe." Mr. Stewart went to Lovedale in 1874, and though not the founder of that institution succeeded in developing what he there found into what has since been called the "greatest missionary center" in South Africa. Lovedale has sent forth streams of influence, educational and Christian, of the greatest importance, and Dr. Stewart has been its moving spirit in all these years. But he never lost sight of the other project. Immediately after the burial of Dr. Livingstone in Westminster Abbey, which service Dr. Stewart attended, he began with others to lay plans for the mission in the interior which has since borne the name of the Livingstonia Mission. Eminent Scotchmen connected with the Established, Free, and United Presbyterian Churches favored the enterprise, providing funds and helpers, and Dr. Stewart led a second expedition into the central regions on and about Lake Nyasa. Dr. Stewart and Dr. Robert Laws ran the steamer *Ilala*, which had been carried in sections around the Murchison rapids, up and down the Lake, and were the first white men, it is said, who set foot on the northern end of Nyasa. In this region there are at present the Blantyre Mission, the Livingstonia



JAMES STEWART, D.D., LL.D.

Mission, and the Universities' Mission, all of them in most prosperous condition. Institutions on a similar basis to that of Lovedale have been founded in other sections of Africa, all recognizing their indebtedness to the wisdom, skill, and profound Christian judgment of Dr. Stewart.

One of the honors conferred upon this eminent man was his election, in the year 1899–1900, to the Moderatorship of the Free Church of Scotland, which office he filled with singular ability and success. In recent years Dr. Stewart has been in infirm health, and his place at Lovedale has been filled by another, Dr. A. W. Roberts, a man of signal ability and well qualified to take the vacant post.

Progress in the Doshisha

The thirtieth anniversary of the foundation of Doshisha College was celebrated on the 8th of December, last. At that time various interests were harmonized, and all the old friends of the school pledged themselves to work for its prosperity. As an earnest of this the alumni donated 1,000 yen as a fund for needy students, in commemoration of Dr. Learned's connection for thirty years with the school. An attempt is also making to raise a fund for running expenses until a sufficient endowment may be secured. This will mean the coöperation of the Kumi-ai churches with the theological department and the rapid development of the institution.

The New Church at Pao-ting-fu

In the last number of the *Missionary Herald* Mr. Perkins, of Pao-ting-fu, North China, gave an account of the dedication of the new church at that station. Since that letter was received there have come to hand photographs showing the old church which has given place to the new structure. The old building was originally a stable, but was renovated and was occupied for some time by the church. The new church, shown on the opposite page, is of gray brick, and was built by the Chinese themselves at a cost of about $3,200, three-quarters of which was given by the Chinese and the other quarter by American friends and by

OLD CHURCH, PAO-TING-FU, FORMERLY A STABLE

NEW CHURCH, PAO-TING-FU

missionaries. It bears the name of "The Memorial Church," for in the immediate vicinity are the graves of twenty-three martyrs, Chinese and American, who were slain in the Boxer rebellion, each grave marked with a stone. Mr. Mêng, whose picture was given on the cover of the *Missionary Herald* for February, is the able pastor of this church. The building will seat 600 persons, and will serve not only as a monument for the dead but a sanctuary for the living, and it will be an object lesson to the citizens of Pao-ting-fu and to the whole region round about.

Waste of Life

Recent letters from the East Central African Mission call attention to another way in which the lack of money impairs the effectiveness of our work. Not only are missionaries breaking down from overwork, due to lack of helpers, but their health is endangered through inability to take proper sanitary measures. Speaking of the serious illness of one of the new missionaries, Dr. and Mrs. Thompson both explain that while it would be possible to stamp out malaria by making the homes of the missionaries mosquito proof, bringing water to the houses by pipes and not by open trenches, and using the modern methods of fighting malaria, nothing of this sort has been possible. Hence, every missionary to this field is compelled to encounter almost the certainty of having vitality sapped and health and usefulness impaired, all because the constituency of the Board do not furnish the means of removing this danger.

THE HOME DEPARTMENT

By Cornelius H. Patton, Secretary

"IT IS TOO LIGHT A THING THAT THOU SHOULDEST BE MY SERVANT TO RAISE UP THE TRIBES OF JACOB, AND TO RESTORE THE PRESERVED OF ISRAEL: I WILL ALSO GIVE THEE FOR A LIGHT TO THE GENTILES, THAT THOU MAYEST BE MY SALVATION UNTO THE END OF THE EARTH." — *Isaiah 49: 6.*

Financial Statement

We give the usual tabular statement below: —

	January, 1905	January, 1906
Donations	$69,370.25	$75,058.45
Legacies	4,422.27	4,296.14
	$73,792.52	$79,354.59
	5 mos., 1905	5 mos., 1906
Donations	$208,283.78	$248,553.61
Legacies	27,585.65	26,938.57
	$235,869.43	$275,492.18

Increase in donations for five months, $40,269.83; decrease in legacies, $647.08; total increase, $39,622.75.

In view of the special efforts being put forth, our readers will want to know at once what gain, if any, we are making in our receipts. The above statement shows an advance in January of over $5,500 in donations, with legacies at practically the same point as last year. From all sources we received in the first month of the year the splendid sum of $79,354.59. Of course we wish it were even larger, as the present rate of increase is not up to the million dollar mark. But the movement is in the right direction, and has been so every month this year. This means that the churches are rising to the new demands of this work, and are steadily moving up to the million dollar line. Some notable gains in church collections should be recorded. The annual offering in the Old South Church, Boston, of which Dr. Gordon is pastor, has come to be "an event," and we are happy to state that over $10,000 was received this year, a gain of $1,000, probably the largest single collection for the Board ever taken. This was accomplished by Dr. Gordon and an able committee of business men, of which Mr. Henry H. Proctor was chairman, in the face of the fact that several of their largest givers have died recently. Central Church, Boston, Rev. J. H. Denison, pastor, made a gain of $1,522 by asking the people to support our entire native work at Peking. Mt. Vernon Church made a gain of $1,000, and Central Church, Jamaica Plain, a gain of $493. The last named church issued a "Haystack" postal card, and the committee, of which Dr.

Frank K. Sanders of the Congregational Publishing Society was chairman, and of which President Capen was a member, began to work up interest before the offering was made. The Immanuel Church, Roxbury, Rev. E. P. Drew, pastor, nearly or quite doubled its offering. Worcester, Union Church, Rev. Frank Crane, pastor, comes to the front with a big gain, notwithstanding a special canvass for a debt has just been completed. Many others might be mentioned, as well as some notable individual gifts, denoting great self-sacrifice. The story of the month's giving is a glorious one in this respect.

The Campaign in Fifty Cities

At the time of writing sixteen cities have been visited, and sufficient progress made to warrant a general characterization of the movement. The meetings have been almost uniformly successful as an educational propaganda and as a means for increasing the spiritual earnestness of the work. They have been truly and sometimes profoundly religious. Those who believe in missions have come to believe in them with a deeper conviction and a much more intelligent grasp of the situation. Many who have not believed in the work have been swept into the tide of missionary interest and have avowed themselves firm supporters of the Board. In this respect the meetings have partaken of the nature of a revival. Many converts have been made and many a backslider reclaimed. The morning meetings for prayer and conference have been noteworthy for tenderness and a sense of the solemnity of the crisis involved. The afternoon meetings have all been well attended, while at Northampton, Pittsfield, Springfield, and Portland the audiences have filled the churches, the people maintaining an intense interest through a long session. The evening meetings for men have usually been held in connection with a "pay supper," the attendance ranging from 125 to 250. These have been notable gatherings, in many cities including the leading business and professional men from twenty-five or more churches.

The leading address in each place has been by Dr. Arthur H. Smith, of China, and has been received with the utmost enthusiasm. The Board is raising up a splendid new constituency by these meetings, and an entirely new attitude is being taken by a large number of our best men. Financially, the meetings, at the date of writing, have not enrolled as many men in the desired list of 10,000 as was expected. But the pledges average well ahead of what was calculated upon. It is hoped to realize $100,000 additional money in this way, and it looks as if even more may be obtained. The immediate returns do not measure the result of the movement even financially, and sometimes not at all, as some cities receive no subscriptions on the spot, while others rely mainly on a subsequent canvass by pastors and local committees. Berkshire County, Massachusetts, where the Haystack Meeting was held, is yet to be heard from, and Providence is still engaged in its canvass, as is also Portland, Me. Many will see our advertisement of this campaign in the denominational papers, and send pledges to us directly. Remember we welcome small pledges as well as great. Let all the young men of the churches enroll themselves in the list of 10,000. Two cards have been

received for $1,000 each, and we believe the Lord has other people ready to make generous response to this appeal. Unless the spirit of sacrifice which sent Jesus Christ to the cross gets into this work, we shall not secure our million dollars this centennial year.

The Crisis

Let us have the gravity of the situation confronting the Board clearly in mind. The Prudential Committee has voted to send out no new missionaries, notwithstanding the fact that the missions are in crying need of recruits. This decision of the Committee was reached most reluctantly, but it was rendered absolutely necessary by our financial condition. Missionaries under appointment must be held back until the churches warrant our sending them out. Readjustments in our work in Micronesia are rendered imperative to avoid the heavy expense of the *Morning Star*. Of course, no new work is to be undertaken, even though the opportunities are extraordinary in character, and though we have the chance of ages in Japan, China, India, Turkey and Africa, and God is simply challenging us to go forward and take possession of great nations for Christ. More than that, and graver still, if the million dollar campaign does not succeed, several of our present missions will certainly be closed at the end of the year. Already investigations are in progress looking to that possibility. May God forbid such a thing!

This campaign is a great Congregational referendum. As we go from city to city we take the vote of the churches on the future policy of the Board. As Dr. Arthur H. Smith put it in one address: "The question is, Shall we continue to muddle along in the old way, or die, or advance?" We believe the churches will order an advance. To fail to do so will be to bring everlasting shame on the Congregational name, as well as dishonor Christ.

Dr. Arthur H. Smith's Addresses

Dr. Smith has given twenty addresses up to the date of writing — an extraordinary series — not one of them a repetition, and hardly one containing a repeated sentence. He deals with a wide range of topics, but not once has he spoken of his own work. You would think of him simply as an observer of other men and of great movements did you not know the wonderful influence of the man at Pang-Chuang and in all China. He makes much of the new conditions in the East as a result of the general awakening, and more especially as a result of the Japan War. He agrees with Dr. Ament that the giant has awakened, and that the hour of Christ has struck in China and the Far East. He believes the United States is destined of God to take the leading part in the work of the moral and spiritual awakening of the East, and that God has been preparing us wonderfully for this work by giving us the control of the Pacific Ocean and by bestowing upon us untold wealth. He says that at present the Chinese hate us for our broken treaties, our narrow policy of exclusion, and our overbearing attitude. He regards the situation for foreigners in China as critical, and will not be surprised at any outbreak. He thinks Americans very stupid not to cultivate better trade

relations with China, and emphasizes the fact that business, to be successful, requires social and moral contact and reciprocal relations. The Chinese word for business means "an affair of the affections," instead of an affair of mere things, as our word implies. The Chinese are a very polite and courteous race, and cannot be won by American bluffness and conceit.

Dr. Smith has spoken interestingly of all our four missions in China, of the *personnel* of our workers, of the nature and wonderful opportunity for work for women, of the medical arm of the service, and of our schools and evangelistic agencies. He says we have made sad mistakes in the past, but there is time to reclaim ourselves if the churches rally to the greatest of opportunities in the history of Christianity.

No words can convey an adequate impression of these addresses, so full of wit, wisdom, and of power. Do not fail to hear Dr. Smith if you have the opportunity. He goes West March 9, and will sail for China about May 1.

American Board Prayer Union

The revival of the missionary prayer meetings has begun. On all sides we hear of churches taking hold of the old idea with new interest and under modern forms. We are happy to call attention to the missionary topics for each month arranged by Rev. Edwin H. Byington, of Beverly, Mass., at the request of the New England Coöperating Committee. They begin in this number. Pastors will find this a great help. Mr. Byington is well known as the originator of "The League of the Golden Pen." He is the son of a missionary, and no better qualified man could be found for this work.

The Prayer Union cards are coming to us at the rate of about seven a day. Much interest is being taken in the movement. As one of our missionaries remarked: "In this work prayer is the whole thing. If you can get the people praying they will read and study and give."

Topics for Prayer

At home: Continue to pray for the campaign in fifty cities. Pray every day for the speakers and the hearers. Pray that all who hear may give extra amounts this year, and that many may give large sums. We greatly need gifts of $1,000 and upwards. Pray for the revival of the missionary prayer meeting and for the growth of the Prayer Union.

Abroad: For our missionaries in Micronesia who are anxiously awaiting help from the home land. For the Chinese Commissioners now in this country — that they may return to their country impressed favorably by what they have seen of Christian life and activity in the United States. For the missionaries who are distressed for lack of proper support (see pages 129 and 134). For our missionaries in China, especially in Southern China, where in some sections there is liability of mob violence against foreigners.

The Woburn Conference Missionary Campaign

At our request Rev. Frank S. Hunnewell, of Reading, furnishes the following statement of the effective campaign for funds being carried on in the Woburn Conference, Massachusetts.

This campaign is inspired and governed by certain clearly defined connections: —

First. For the churches at large the key to the missionary situation is the local conference, and for the local church the key to the situation is the pastor. With courageous leadership at these points much can be accomplished.

Second. Definiteness of appeal, both in matter and method, is essential. We are advocating the personal canvass and the Station Plan of giving. The Haystack Anniversary offers an unusual opportunity for a definite appeal for the foreign work this year.

Third. In every church there are some persons who are glad to give to the missionary work of the denomination. We hold that the least any church can do is to give such persons an opportunity to contribute. Let the missionary collection be taken for the sake of the "willing-hearted!"

Fourth. In the present crisis we hold that it is right that the interest of the young people should be enlisted, and their contributions to the work solicited.

We believe that every Sunday school can give something to the home and foreign work of our denomination, and should be encouraged to do so.

Our methods are very simple. The churches of our conference are divided into groups, and each member of the committee is assigned a group for which he is personally responsible.

A circular letter was sent by the chairman to each pastor, supplemented by personal letters and interviews outlining the campaign. A Missionary Conference is planned for the early winter, at which the whole matter of the missionary benevolence of our churches will be discussed with a view to securing increased gifts from all our churches.

The conference sent a duly accredited delegate to Silver Bay, who is at work under the direction of the Missionary Committee organizing Mission Study Classes among the young people.

We believe that if every local conference in the land will take hold of this matter seriously, the debts of our mission boards can be lifted and ample funds secured for the regular work, with a good margin for extension. "We can if we will."

* * *

Anniversary at Constantinople

This year is the seventy-fifth anniversary of the arrival of Dr. Goodell in Constantinople, and the beginning of regular missionary work under the Board in that part of Turkey. It is fitting, therefore, that at the annual meeting of the mission next April this event should be commemorated, and a committee has been appointed to arrange suitable exercises. Certain old-time hymns and tunes will be sung, and papers will be read covering the history of the work in that field.

Mrs. Eliza Harding Walker

NEARLY fourteen years of service in a foreign missionary field, followed by thirty-eight years of practical service for the foreign missionary cause while in the home land, entitle Mrs. Walker to a high rank among missionary women. After a life lacking only one year of fourscore, she passed from the earthly service January 15, 1906, from her home at Auburndale, Mass.

Mrs. Walker was born at Waltham, Mass., December 24, 1826, and was the daughter of the pastor there, the Rev. Sewall Harding, who subsequently removed to East Medway, now Millis, Mass. She was graduated from Mt. Holyoke Seminary, and was married to the Rev. Augustus Walker, October 13, 1852, the marriage taking place at East Medway in connection with the ordination service of Mr. Walker as missionary for Eastern Turkey. They embarked together, January 7, 1853, and were located at Diarbekir on the river Tigris, a station then connected with the Assyrian Mission of the American Board. There they labored together with great assiduity, laying foundations amid much persecution, including not only reviling but stoning. Mr. Walker was a missionary of unusual gifts, and success attended their labors. In 1866 he died of cholera and was buried by the banks of the Tigris, amid the tears of a grateful people, both Armenians and Moslems, who had learned to honor and love him.

MRS. ELIZA HARDING WALKER

The next year Mrs. Walker returned to America with her four fatherless children, and for a time resided with her parents, who had removed to Auburndale. It might have seemed that the care of her own children would have taxed all her thought and energies, but her motherly heart was moved to think of the children of foreign missionaries who had no such refuge as her children had. She could sympathize most deeply with those parents in

foreign lands who were under the necessity of parting from their children, while having no suitable place in America to which to send them. Something must be done for them; and as nothing else opened she decided to do it herself, and so in 1868 she took into her own home two children of Mr. and Mrs. Snow, of Micronesia. In that year the matter of caring for missionary children was specially considered at the Annual Meeting of the American Board held in Norwich, Conn., and Mrs. Walker and Mrs. Z. S. Ely, of New York, were appointed to make such provision as they could in connection with the Secretaries of the Board. These two ladies worked harmoniously, but the principal responsibility fell upon Mrs. Walker, who by personal solicitations far and near secured the means for the reception of many more missionary children. She had many boarders in her home, but she gave them up that she might receive children from India, China, and other parts of the world, whose parents rejoiced to place them under such loving and efficient care.

In 1879, her parents having died, Mrs. Walker devoted the house they had occupied, after enlarging it materially, to the purpose of a Home, making it so commodious that it would accommodate all who would probably apply for shelter there. It has proved adequate for the purpose. During the last thirty-seven years 281 missionary children have enjoyed its privileges, while 205 missionaries "who have returned to the home land tired, weary, and worn have found a home, to many the only home in America." The plant as at present has a value of over $25,000. Occasionally the capacity of the building is taxed to the utmost, and though the number varies greatly there are usually from fifteen to twenty-five at its table.

Aside from the efforts of Mrs. Walker to provide for the current expenses of the Home, she has with indefatigable energy sought for a permanent endowment, and she, with the aid of others, has succeeded in securing a fund now amounting to over $35,000. It ought to be $50,000. The fund is in the care of trustees of the Walker Missionary Home, appointed by the Prudential Committee of the American Board. The building and the fund will long remain as a fitting monument to her who planned and provided for this beneficent institution. During the last few years the immediate care of the Home has been in other hands, but Mrs. Walker has lived near by and has rendered valuable aid and counsel in all matters concerning it.

Recently, at the suggestion of a missionary daughter, scores of letters were sent her from those who had been inmates of the Home for a longer or shorter period, expressing their deep gratitude to Mrs. Walker for her loving care for them and their appreciation of her noble Christian service. These letters came from India, China, Japan, Turkey, Africa, and Micronesia — from the children who had grown up to be missionaries and from missionaries who recognized what she had done for their children. It was fitting that one like Phœbe, to whom Paul sent his message of love because she had been "the succourer of many," should receive such witness, just before her departure to the better land, of the loving regard of so many whom she had served in Christ's name.

Mrs. Lora G. Carey

THE mission station at Harpoot in Eastern Turkey has again been sorely bereaved. Mrs. Lora G. Carey died there, December 26, only five months after the departure of Mrs. Annie Tracy Riggs. A member of the station writes, "That two beautiful, useful lives within such a brief period should be taken from so small a circle, with work pressing on every hand, is a mystery too deep for us to solve." Mrs. Carey, whose maiden name was Lora G. Simons, was born at Princeton, Ill., March 25, 1875. Her studies were pursued in the State Normal School and in the University of Michigan, after which she taught for four years, until her marriage to Rev. Edward F. Carey, August 14, 1901. She united with the church when but fifteen years of age. They were appointed to the Eastern Turkey Mission, and sailed from Boston, August 25, 1901, going at once to Harpoot, where they have had a happy home for a little more than four years. Dr. H. N. Barnum, in whose family they resided during the early portion of their life in Harpoot, writes as follows of Mrs. Carey: —

MRS. LORA G. CAREY

"She was a woman of remarkable loveliness and sweetness of character. She was always cheerful, and up to the end of her life I never saw any sign of impatience or any manifestation of ill will. She was frequently out of health, and sometimes she suffered severely, but she never complained, and she managed to give employment to more than seventy poor women in making delicate needlework that has been much admired and which has found a ready sale in America and England. She also welcomed the theological students and others to her home, and she gathered the young married women of the two congregations and other young women of the city for regular meetings, in which they were instructed in things that they needed to know for the care of their homes as well as for help in their Christian life. All this was done in her own quiet way, without any ostentation or show. She was filling an important place here, and we were looking forward to a career of exceptional usefulness for her. She was conscious to the last, and her death, like her life, was beautiful."

The sympathies of a multitude of friends will be extended to the bereaved husband and to the station so sadly afflicted, and many prayers will ascend in their behalf.

An Early Plea for Doubling Gifts to the Board

By Edward Warren Capen, Ph.D.

Seventy-eight years ago the Prudential Committee of the American Board issued an appeal which is pertinent today. The calls from the fields already occupied and the need for laborers in hitherto unoccupied regions required a large increase in expenditures. The condition of the treasury, however, would not warrant a single advance step. The Board was face to face with a deficiency caused in part by the necessity of sending out reënforcements, but chiefly through its absorption, in June, 1826, of the United Foreign Missionary Society, supported by members of the Presbyterian and Reformed Churches, and its assumption of the obligations of this organization for its work among the Indians. This last factor alone had already required the expenditure of $16,500 over and above the receipts through the new channels. A necessary change in the mode of sending remittances to the East would also require the transmission of large sums to India in the near future. What was to be done? Under date of January 26, 1827, an address was issued in which were set forth the principles governing the Prudential Committee and certain duties of the supporters of missions.

After explaining that they had perhaps erred in not setting forth more frequently and fully the solicitudes and responsibilities of the officials, for fear the appeals would lose their effect by becoming too common, the Committee went on to say: —

"It is much less difficult to obtain augmented resources, by presenting a rising and triumphant cause, than to secure the same income from year to year on the avowed plan, that the same engagements as in former years will embrace all that is to be attempted. In a word, the missionary cause must rise, or it will be depressed; and if it should unhappily proceed long in a downward course, there is no such thing as making an adequate estimate of so awful a calamity in its baleful influence on the spiritual condition of our race. To suppose such a thing would seem a libel on our churches — and we will not suppose it.

"The Committee have always acted with the expectation that the missions, the stations, the schools, the printing presses, the expenditures, were to be increased from year to year; and for the friends of missions to act with any other expectation would appear to be an event of the most distressing kind in its bearing upon the religious character and interests of this country."

Unless the religious life of America was thus to be injured by retrenchment in the work abroad, the friends of missions would have to arouse themselves. Much had already been done to organize these supporters into auxiliaries through which annual contributions were sent. This work was to be continued. But the Committee also laid the matter over upon the consciences of their friends. It was urged that "they should sit down and deliberately ponder this subject, with reference to their past contributions. . . .

And will they not deem it a privilege to make up past deficiencies by a prompt remittance, either through the established channels of communication, or directly to the treasury of the Board? . . . Let every person, then, who gives the sanction of his voice to the missionary enterprise, and has given nothing else, hasten to add the sanction of a spirited example. . . . Much is to be done, in the way of directing patronage to this object, by friends in their intercourse with friends, and neighbors with neighbors. How many are there who could enlarge the circle of missionary influence, and enlist new strength in the cause, by simply making it as prominent a subject in conversation as its dignity and importance deserve? . . . To conclude, the design of bringing all men to the knowledge of the true God and to faith in Jesus Christ . . . invites scrutiny, and is not afraid of the closest investigation. It boldly challenges the support of all who love the Saviour of lost men, or claim to be numbered as his disciples."

This appeal resulted in a large increase in the receipts, carrying them to a point higher than had ever before been reached. Even this was not enough to prevent a deficiency, and the Board met in New York in October, 1827, with a debt of somewhat more than $15,500. There was no note of discouragement, however. In the spirit of the address of the preceding January steps were taken, not to pay the debt, but so to increase the receipts as to cancel it, and at the same time to make an advance. The work demanded that the receipts should be doubled by the immediate raising of an extra hundred thousand dollars, with the probability that subsequent years would call for an equal or greater expenditure. At an informal meeting one gentleman pledged $5,000, and another $10,000 for himself and his friends, while several promised $1,000 and $500 each, the pledges to be binding annually for five years, provided the whole sum was secured. Two gentlemen guaranteed the doubling of the gifts of their auxiliaries for the preceding year. So great an interest was aroused that the Prudential Committee declared their belief "that a new era has dawned upon the American churches, and that the time has arrived when such a number of wealthy and prosperous disciples of Christ will come forward with their liberal offerings unsolicited as shall attract the attention and gain the coöperation of their brethren in less affluent circumstances. . . . It is proper to exhort the friends of missions throughout our land to beware of making the increased liberality of some an occasion of relaxed exertions on the part of the rest. The voice of numbers, from different parts of the country, is, that the contributions of last year should be doubled in all the auxiliaries. In many cases, much more than this can easily be done by the active exertions of a few men of influence." . . .

Except for slight changes in phraseology, these statements and appeals might have been made in this year, 1906. Their spirit was the spirit of the young men of the haystack, of the consecrated and broad-minded founders of the Board, and of the friends of missions ever since. The needs today far transcend the needs of 1827; our resources are immeasurably greater than theirs. It is time for us to make prophetic the words of long ago: "Unless

the signs of the times are mistaken, there will hereafter be no delay for want of money to send to any inviting field such well-qualified laborers as God shall furnish and endow with the requisite spirit and zeal."

Spiritual Results from Medical Missions

By Rev. Dwight Goddard, Cleveland, Ohio

Letters from the Foochow Mission tell us of a remarkable revival among the students of that city. It appears to have had its beginning at the student conferences instituted last fall by the Young Men's Christian Association. Rev. W. L. Beard, secretary of the Foochow Young Men's Christian Association, and until last year a missionary of the American Board, writes, under date of November 24, as follows:—

"I wish that you could be with us here in Foochow for a little time just now. Never before in mission days here have men seen and heard such things as during the past three weeks. The whole student body, both girls and boys, of the two American missions is stirred to the deepest depths. The movement had its source in the student conference held here under the auspices of the Young Men's Christian Association the first week in September.

"A man from Ku cheng (Mr. Ling), Miss Burroughs's personal teacher, and also in charge of a church, had become somewhat known as a powerful evangelistic speaker. We secured him for three addresses at the conference. He has been more than busy since then right here in Foochow. First he was with Miss Newton and Miss Garretson at Ponasang, with the result of many conversions and a deepening of the spiritual life of all Christians. The next week he was in the city with the boys, who, since the conference, had been getting ready for his coming.

"A week ago last Monday some of the Association boys in the Anglo-Chinese College asked if they might hold a prayer meeting from 6 to 6.30 each evening. Mr. Gowdy said yes, and prepared for an attendance of twenty-five, but about a hundred came. Every evening they met in three bands, just for prayer. The regular weekly meeting of the Young Men's Christian Association was on fire. Maing Ing, the teacher, led. Near the opening of the meeting he asked them to first confess their sins before praying. Spontaneously, one after another, they confessed to each other. Then they began to pray altogether and to weep and to wail. The meeting held for three hours. Each evening now for a week meetings have been held, attended by about two hundred boys, without outside help. Seventy have been converted. The boys, beside confessing sin, are writing or going home to urge the claims of Christ on relatives and friends. I am holding daily meetings with the city churches."

So writes Mr. Beard. The especial feature of this that calls for the heading to this article is the very interesting history of the evangelist who, under God, has been the inspiration of this revival. It seems that years

ago, when Dr. Osgood was in charge of the medical work of the Foochow Mission he was called upon by a countryman who was suffering from a very bad ulceration. Dr. Osgood was able to heal him and, better still, during the days he was at the hospital to tell him the old, sweet story of Jesus and the forgiving grace of the Heavenly Father. This man returned to his home in the country an avowed follower of the Lord Jesus. For years he suffered persecution and annoyance from his relatives and acquaintances. Even his eldest son was so unfilial as to revile his father, but through it all he bore himself as a faithful disciple.

In the course of time this unfilial son was himself converted, and became a preacher in the service of the Church Missionary Society and a personal teacher for Miss Burroughs, an Anglican missionary, who had followed the footsteps of her martyred colaborers into the hills of Ku cheng. This Mr. Ling, who is the inspiration of the present student revival, is this unfilial eldest son.

Dr. Osgood died from exposure to the sun and passed to his long home years ago, ignorant of the results that were to follow his faithful labors in the service of his Master. Can we see spiritual results from the work of medical missionaries? We do see the answer in Mr. Ling and the present revival among the students of Foochow.

The Chinese in Africa

One of the questions which entered into the recent parliamentary election in Great Britain, and which doubtless had something to do with the striking victory of the Liberal party, was in relation to the introduction of Chinese labor for the working of the mines in South Africa. The mine owners of the Transvaal required more laborers, and, against a strong protest from Great Britain, carried their point in the bringing of coolies from China. Last year there were about thirty thousand of these contract laborers brought to South Africa. Intense feeling was developed on the subject both in South Africa and in Great Britain, the scheme being characterized by many as a form of slavery, in the grip of which these poor people were held. One of the first acts of the new Liberal ministry is to arrest the embarkation and importation of Chinese coolies until the scheme for a responsible government in the Transvaal shall be put in operation, when the people of the Colony can decide for themselves what course shall be pursued. Definite information has not reached us as to the working of the plan for bringing these laborers from China, but there is great liability of corruption and abuse through the selfishness and cruelty of agents to whom the supervision of the system is intrusted. It is interesting and hopeful to note the sensitiveness of the English conscience in view of the possible revival of slavery in South Africa. We wish that the same conscience could be aroused as effectively in reference to the wrong done to China in the matter of the opium trade.

FOR THE YOUNGER PEOPLE

A Church Dedication in an Historic Region

By Rev. Robert Chambers, D.D., of Bardezag, Turkey

On the morning of Saturday, October 28, Mrs. Chambers and I started from Bardezag on a pleasant journey to attend a church dedication at Adabazar. After a ride of forty-five minutes down the hill to the seashore, and a similar length of time in a rowboat to the other side of the gulf, we made our way to the Nicomedia station of the Anatolia railroad. There a bright

GOVERNMENT BUILDINGS, ADABAZAR

company of people, young and middle-aged, from the Nicomedia Evangelical Church were already gathered, their minds filled with thoughts of the occasion that was drawing us to the scene of a sister church's services of thanksgiving and dedication. On the train that by and by crept in from Constantinople we found an apartment occupied by Dr. and Mrs. Greene, Dr. H. S. Barnum, Mr. Peet, and Mr. Riggs. We flung ourselves in among them, and, you may believe, enjoyed every moment of the ninety minutes' ride to our destination. We passed through the whole length of the town whence Pliny wrote his thrillingly interesting letters about the Christians of his day to his imperial master, Trajan; we crept over the plain where Diocletian the Persecutor laid aside the unsatisfying purple; we glanced with some interest

at the great Justinian bridge, now left "high and dry," like many another human "glory" of the past. The dweller in this land develops a sort of historical subconsciousness, and once in a while is apt to lose clearness of impression as to whether he is living now or thousands of years ago.

This company, however, was very distinctly alive to the meaning and importance of the present occasion, and experienced a sense of exhilaration in the thought that the object of the journey was to be present at the dedicatory services of one of the finest of the church edifices as yet possessed by the evangelical communities of Turkey. At the Adabazar station we were met by a company of the leading brethren, every one of whom seemed

ADABAZAR GIRLS' SCHOOL

to be carrying "the smile that wouldn't come off." A ten minutes' walk took us into the best street of the town, where a hospitable gate stood open that we might receive the greetings of Miss Farnham and her associates, Miss Kinney and Miss Andrews.

Within that gate is an interesting clump of buildings, including the fine new church and the two large structures which accommodate the girls' high school. This sacred spot is occupied, flanked, and buttressed by the best kind of Christian material. To visit it once is to furnish yourself with a delightful and inspiring memory of Christian activity and hearty coöperation, but to have the privilege of frequent entertainment within that compound is to have your conviction of the soundness, wisdom, and great usefulness of the evangelical movement in this land continually strengthened.

After an hour's rest and refreshment we gathered with a great congregation before the church door. The government was represented by several Turkish officials. A hymn was sung, after which the representative of the governor, receiving the key from the architect, unlocked the door and handed the key to the pastor. Then the procession filed into the church, where an interesting service was held, thanksgiving being offered to God, prayers said for His Majesty the Sultan, and congratulations extended to the people who had so nobly worked for the erection of the beautiful place of worship.

The following day being Sunday, three services of very great interest were held, from 800 to 1,000 people being present at each service. The second of these services was for baptism and communion. It was a thrilling moment when some nineteen children, in their parents' arms or led by the hand, surrounded the pulpit occupied by their beloved young pastor, and were formally dedicated to God and declared in the presence of all the people to be lambs of the flock, whose Shepherd had said of the little ones, "Of such is the kingdom of heaven." The collections at the three services amounted to $220. When the last of the money was counted, and the unexpected generosity of the audience was revealed to the interested group at the door who had waited to hear the result, bright faces and thankful hearts joined in a hearty rendering of the Doxology around the collection plate.

PASTOR H. A. DJEJIZIAN, OF ADABAZAR

The building is of brick, with beautiful stone facings for the windows and doors. The seating capacity is about eight hundred. In a large bell tower is hung the largest and finest bell in the city. The whole cost has amounted to about seven thousand dollars, of which sum $1,320 is yet to be collected, while about fifteen hundred dollars more is needed to complete the interior. The contribution of the people amounted to about three thousand dollars, given with a will. Only those who know the conditions in Turkey can appreciate the meaning of that fact.

The first meeting place of the friends of the evangelical movement in Adabazar was similar to the one where the spirit of Jesus held communion with Nathaniel. In 1840 a little group began to come together under some trees about an hour's walk from the city. In 1846 the church was organized with fourteen members. In a few years a pastor was found, and in 1851 a little church was built at a cost of less than five hundred dollars, the people contributing about fifty dollars. In 1862 the second pastor was

ordained over the growing flock, which he served for nearly a generation. At the solicitation of this pastor friends in Scotland presented the people with an iron church building at a cost of about $3,520. For twenty-two years the people worshiped there, until in November, 1897, an unprecedented weight of snow crushed the iron building to the ground. But immediately the people began to plan and work for a new building, which, under the leadership and inspiration of their former pastor's son, has now been provided.

Many friends in and about Boston have kindly helped on this work. Special thanks are due to Mr. Kinney, whose daughter is one of the beloved missionaries at Adabazar, and to the church of which he is an honored deacon. But without the generous encouragement of the pastor's Edinburgh (Scotland) friends the people would not have been able to accomplish their object.

To all the helpers in this movement we say, "God bless you." And for the Evangelical Church at Adabazar we pray that the peace of God that passeth all understanding may abide in and among its members.

PROTESTANT CHURCH, ADABAZAR

DEPARTMENT FOR YOUNG PEOPLE AND EDUCATION

Conducted by Harry Wade Hicks

An Open Letter to the Young People of Our Churches

By Rev. Arthur H. Smith, D.D., Pang-Chuang, China

THERE has never been a time when there have been so many of you as now. Perhaps there has never been so much moral and spiritual earnestness in your ranks as now. Christian work has been scientifically studied and scientifically organized with ever increasing success. Christian Endeavor has been felt as an impulse to a new life and to new activities in almost every country on the globe. Young men and young women are banded in Christian Associations of unique efficiency along lines but lately unheard of. Classes for the study of home missions and foreign missions are investigating the history and the conditions of actual work at home and abroad with unflagging enthusiasm. Thousands of Student Volunteers are pledged to the onward march of Christian soldiers, keeping step with the martial music of the church militant.

In many lands, and in all the world's great non-Christian empires, new conditions confront us. The Ottoman empire is undergoing great changes, with promise of much greater in the immediate future. There is a new South Africa, full of danger, full of promise. China is now thoroughly aroused from its age-long coma, and must be educated to its new position.

An Imperial Commission from this oldest of empires to the great republic of the West is in quest of a basis for constitutional government for four hundred millions. The awakening of the Far East, the emergence of little Japan as a great world Power — these are the greatest events in what bids fair to be a great century. The capture of Port Arthur and the annihilation of the Russian fleet in Tsushima Straits make a sixteenth in the "decisive battles" of the world, a milestone of human progress. They mean China for the Chinese, Asia for the Asiatics. Physical force is now to be replaced by moral force. This is the time to influence the Far East as has *never before been possible.*

Your "investment of influence" may count for more in Eastern lands than anywhere else. But whatever our location, it is our duty to be wide-eyed and clear of vision. We must have exact knowledge of conditions. To this end continuous *study* is indispensable. Superficiality is a characteristic and a deadly American vice. Avoid it. We must know *sympathetically* — a far harder task than mere comprehensive cognition. And we must *pray.* Of what use to repeat, "Thy kingdom come," if we do not know or really care where its morning dawn appears or whether the petition is answered?

Ours are high duties, great privileges, magnificent opportunities, unlike those of the past. May the Lord of the harvest give you, give us all, the grace rightly to live and to work in such a time!

The Summer Conference

THE time is ripe for a preliminary survey of the summer conference plans. The Young People's Missionary Movement will hold conferences at Lake Geneva, Wisconsin, June 26 to July 4; at Whitby, Ontario, July 9–16; and at Silver Bay, Lake George, N. Y., July 20–29. The Congregational delegation at Lake Geneva is not limited in number, and delegates will be welcomed from any and all of the following states: Wisconsin, Michigan, Ohio, Indiana, Illinois, Iowa, Minnesota, Missouri, Kansas, Nebraska, and North and South Dakota. Correspondence regarding registration for this conference should be directed to Mr. H. W. Hicks, 14 Beacon Street, Boston, who is acting on behalf of the six national societies in preparation for these gatherings. Canadian Congregational churches are invited to correspond with Mr. H. W. Barker, Canada Congregational Foreign Missionary Society, Toronto, for further details in regard to the Whitby Conference.

In addition to the above a special conference of three days' duration, July 17–19, will be held at Silver Bay to study the subject of "Missions in the Sunday School."

The conference at Silver Bay, Lake George, must of necessity be rigidly restricted in number, owing to limited accommodations and the pressure of applications. Only one hundred young people can be included in the Congregational delegation this year, and only those will be accepted as delegates who are appointed in conformance with plans mentioned below.

The Silver Bay district is large in extent, including the New England states, New York, New Jersey, Delaware, Maryland, District of Columbia, and Pennsylvania. It will be apparent, therefore, that a more even geographical distribution of delegates should be secured than has been attained in the experience of other years. In some instances in the past whole states within the territorial area have been practically unrepresented, and in every state large sections have thus far sent no delegate. Thus, in order to fulfill the purpose of the summer conference — that it shall be a radiating center of influence for the entire district included — it is obviously essential that the delegates shall be proportionately distributed as to geographical location.

It follows also, since the delegation is so restricted numerically, that a high standard of quality must be maintained. The representative character of the delegate chosen is of prime importance. Young people are desired as delegates who are between twenty and forty years of age, and who are willing to accept responsibility not only for the local church, but for all the churches and among all young people of the territory represented. The plan of assigning delegates by conferences or associations of churches has, therefore, been adopted. That is, conferences of churches are invited to send some carefully chosen young person, clergyman or layman, to represent their interests at the Silver Bay Conference. The delegate selected should possess qualities of leadership, either tested or potential, and should be one who is willing to accept the responsibility involved.

Pastors who may desire to bring the matter before the spring association meetings may obtain further details by correspondence as directed above. A more complete outline of plans adopted will appear in this department in the April number.

The suggestions regarding assignment of delegates by associations of churches and the representative character of those chosen apply also to the Lake Geneva Conference, although no numerical restriction will be necessary there this year.

The Giving of Life

By Rev. William T. Patchell, San José, California

THE reality of missions is especially vivid to my mind just now, because many of us are realizing that a certain little missionary in whom we are interested has just reached Laguna, and even as I write these words is out on the wide uplands of New Mexico in an Indian pueblo. It makes anything in the way of a missionary formula seem hopelessly inadequate; for when I think of that girl, exquisite and pure, sleeping tonight in an adobe hut in the home of a Mexican half-breed, and then of her parents, who can recall only that their beautiful child is not at home, that she is not immediately surrounded by the loving care which like an atmosphere has been about her always — when I think of these things, I am again forced to realize that missions mean not formulæ but life. Once more I behold a sword-pierced mother in mute pain bowing, and I know that the cross is the only way in which God, with man's help, can save the world. It means passion and blood and love to the uttermost; and in the hearts of our young people these flaming passions must burn, in their lives must they find adequate and effective expression, otherwise God's plans will fail.

To the young people of our Congregational churches I can say but this — we must help God! The cross is no figure of speech; it is the literalness of his love; and through it we discover the ultimate secret and reveal the awful mystery of the Most High crying out to his own creation to come up and be one with himself. Some of us have heard the call, and the fire of a divine experience is ours; but there are millions who do not hear, who do not know; who can hear and know only as we share more fully God's passion and his pain. The call is to go with God, to interpret him to men, and to reveal to them their own capacity for Godlikeness, and by this double revelation in themselves bring them to their home.

Young people can apprehend and express this final conception. It requires high idealism to say that the world must be saved; to say that the time must come when not only China, Africa, and India shall hear of the Christ, but every child of whatever race or color shall be born into a community so utterly and wholesomely Christian that not one shall miss his destiny or fail of finding the way. Youth with its splendid daring and its high passion for service and for sacrifice can go forth with God to this end. You are young, your bodies are eager, your minds alert, and the spirit of Christ is in your blood. You can believe, and can dare, and can suffer, and can live. If our Christian young people, our brave young men and our splendid young women, will but go up by way of Calvary, and there standing will say, "Lord, what wouldst thou have me to do?" then shall the fires which burn low on many altars be rekindled and in the dark places the light shall break forth. Then God's heart shall rejoice, for the cry of his sorrowing ones shall be answered and they shall be taught of him.

I shall never forget that hour at Baltimore when through the darkness flashed the burning message, "The world for Christ," and twenty thousand Endeavorers, the very choice and strength of our church and nation, with something between a sob and a shout of triumph, rolled up to God their acceptance of his mighty challenge. I felt then in the vivid enthusiasm of that gathering the fullness of the promise, "I will pour forth of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions."

Forty Years among the Zulus

THE outline suggested below forms the third in the series of Africa programs, designed for use in the monthly missionary meetings of the Christian Endeavor Society. The subject-matter for this program has been culled from Dr. Tyler's book, "Forty Years among the Zulus," a book which will be readily available in the pastor's library, if not in the public library. We have often dwelt in our thought and reading upon the richness of experience and the color and variety in the lives of men like Moffat, Livingstone, Hannington, Mackay, and others. It will be interesting, then, to correlate with these striking lives the experiences and events which cluster about the names of some of our own missionaries who have lived and wrought valiantly in pioneer missions in South Africa.

THEME

"If your love cannot cross the ocean it has a broken wing." — *Maltbie J. Babcock, D.D.*

I. SERVICE OF PRAISE.

II. SERVICE OF DEVOTION.

Scripture message: 1 John 3.

Prayer, for the spirit of love as the dominating force in our lives.

NOTE. — The following main topics should be assigned each to a group of young people, a leader for each group being selected who shall be responsible for the assignment of sub-topics and for the conduct of the discussion.

III. WELCOME TO NATAL.

1. The call of the Zulu, *i. e.*, the reasons which led the young man to rank the claims of Africa as superior. Chap. i, pp. 18, 19. A brief and pointed discussion as to the validity of these claims might be allowed to follow this topic, for the purpose of stimulating original thought and an impartial weighing of the claims.

2. Landing on the Africa coast. Chap. i, pp. 23, 24.

3. The first ride in an African ox wagon. Chap. ii, pp. 25–28.

IV. FELLOW-LABORERS AMONG THE ZULUS.

1. Dr. Adams and the story of Umbulazi. Chap. ii, pp. 28–32.

2. Daniel Lindley, the hardy pioneer. Chap. iii, pp. 35–40. *Missionary Herald*, January, 1906.

3. Aldin Grout. Pp. 49–53.

4. The sacrifice of the women: Sarah Carpenter Adams, p. 32; Lucy Allen Lindley, pp. 37, 40: Susan Clark Tyler, pp. 66, 68, 69. Was it a sacrifice? pp. 55, 128, 129.

V. HOME-MAKING AMONG THE ZULUS.

1. Six weeks in a Zulu kraal. Chap. iv.

2. House-building at Esidumbini. Chap. v.

Discussion-question: Was Tyler's method of securing a point of contact with the people wise? Compare James Gilmour's "Among the Mongols," or "Princely Men in the Heavenly Kingdom." Chap. iii.

VI. "ESIDUMBINI FOR CHRIST." (The motto of Mr. and Mrs. Tyler.)

1. Zulu natives and disposition. Chap. vii.

2. The story of Dambusa. Pp. 70, 125–128.

3. Some every-day experiences. Chap. xvii.

4. Zulu churches and Zulu Christians. Chaps. xviii, xix.

Discussion-question: Is any department of missionary effort complete without the evangelistic motive?

VII. THE COMING DAY.

1. Some stalwart Zulu preachers. Chap. xix.

2. Native education. Chap. xxvii.

3. The outlook for Christian Natal. Chap. xxviii.

"Do they come, do they come?
We are feeble and worn,
And we are passing like shadows away.
But the harvest is white. Lo, yonder the dawn!
For laborers, for laborers, we pray!"

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Letters from the Missions

Foochow Mission

THE DEFENSE OF THE PERSECUTED

THE difficulties arising from cases of persecution of Christians are thus set forth by Dr. Walker in a letter from Shao-wu: —

"Last month we had a case near here of exacting money from Christians for theatrical shows. These shows are in the first place immoral, and in the second place are given in honor of and for the entertainment of the idols. The theatrical band were very ugly, and were emboldened by the fact that two or three professed Roman Catholics were with them. But I found, after I had bothered with them about one whole day, that the man of whom they were demanding the money had partaken of a feast which was the organizing feast of the band, and pledged him to be a member. He said that they deceived him as to the character of the feast; but this is hard to prove, and hence it is not a clear, straightforward case of persecution. I went down to Shao-wu, and Pastor Yao and I called on the priest; and he sent up two of his members to look after his disciples up here. Their coming had a salutary effect on the theatrical band. But this will show you how it is that many missionaries won't even interfere in cases of persecution; one is never sure what may lie hidden.

"About the same time I received a letter from a distant preacher asking me to interfere in the behalf of a man who is called a Christian, a poor man who, he said, had been falsely accused of receiving stolen goods and imprisoned by a wealthy man. I consulted with Dr. Bliss and my daughter, and we agreed that as it was not a case of persecution we could not touch it. But last week the preacher himself came to us, and begged us to have pity on the poor man. I told him, 'The treaty does not give me permission to meddle in such matters; neither does the consul; and the rules of the mission forbid it.' The rule is a good one, because it is so uncertain that we are put in possession of all the important facts in the case. It seems hard to refuse when perhaps the man is entirely innocent and a word from me would rescue him. But who knows? I'm not sure. Just through with one vexatious case, where an important fact was concealed till the preacher accidentally let it slip out, I am naturally chary about taking up another, especially when it belongs to a class of cases that lie outside of my proper sphere of action.

"This season there has been some trouble in the lower part of the field over the matter of contributions to idol processions. The Chinese are very exclusive against each other, and in many of the villages in the Yang-k'eu part of the field special taxes for the support of idolatry are imposed on outside persons moving into a village to do business. These sojourners are naturally more accessible to the preacher than are the native villagers; in several villages we have converts from this class, and this year, in one village in particular, there is a sharp effort being made to exact this tax from them. Here, again, we have not a clear, uncomplicated case of persecution, and yet it is a straight case of exacting from Christians contributions to the support of idolatry. In that village three of the Christians have paid the tax under protest, hoping that when the case has been thoroughly carried through the money will be refunded. But the question arises, Has the preacher in charge been patient and judicious in his management of the case? The place is ninety miles or more away from here, is a comparatively new point,

and I have never been able to visit it. The man in charge was taken on while I was at home, has not had regular training, and I fear that he likes to dictate. There is a strong need of *more missionary*."

South China Mission

THE HONG KONG CHURCH

DR. C. R. HAGER arrived in Hong Kong on his return from America, October 31, 1905, and he writes regarding the conditions as he found them: —

"After an absence of eighteen months, I find that the work in Hong Kong is in a very satisfactory condition, and not only have the regular church services been held, but also all expenses have been fully met, and all this without any foreign help or adviser, which shows that some Chinese churches, at least, are not so dependent upon foreign missionaries that they are unable to carry on the regular church work in the absence of the missionary. But this is not all; besides caring for their own services they have been assisting a neighboring station of our Board to the amount of five to ten dollars a month in order that the gospel may be preached there. Several years ago some people of Fatshan were very desirous that I should open a station there, and since that time the few Christians and heathen have paid for their own preacher, house of worship, chapel keeper, and all other expenses, with the exception of the help that our Hong Kong church has been able to render them.

"But this is not all that this church has done. Last year a number of Christian Chinese belonging to Mt. Vernon Church returned from Boston to start a knitting factory in Hong Kong, or Yan Ma Ti, on the opposite side of Hong Kong. After the work had been well organized, meetings were commenced every Sunday afternoon, conducted by different members of our Hong Kong church. It was a great gratification to me to see more than 150 persons at our service on Sunday morning, and to know that all the prayer meetings and Christian Endeavor meetings had been faithfully held during my absence and that there was not an outstanding bill of the church which had not been paid. . . . This does not imply that perfection has been reached or that mistakes have not been made; but when I remember that year by year the church raises $1,000 (Mexican money) in order to conduct its own services and to help a struggling missionary church, besides preaching the gospel gratuitously to a company of eighty working men, I think we can say, 'Well done.' At least, I am gratified that a little has been done to plant the independent and aggressive spirit of the Puritan in China."

THE BOYCOTT

"The boycott seems to be a more serious affair than I had anticipated. American flour, as well as all other American goods, is boycotted. One of our members very wittily said that the Chinese had also boycotted me because we went first to Germany and did not arrive in China as soon as we were expected. However, I do not expect any serious trouble on account of my being an American; still, the Chinese are beginning to adopt the spirit of the Japanese and are becoming more or less opposed to all foreigners. Some 200 Chinese pupils are drilled in military tactics by a Japanese instead of an English instructor, and the viceroy at Canton has also Japanese military instructors in his service. Of course the Japanese are not able to impart the spirit which they possess, but the time has come when the Chinese look up to the Japanese. This was not so ten or twelve years ago On every side English schools are established, and the Chinese are anxious to learn English."

North China Mission

PROGRESS OF FEDERATION

MR. EWING reports the progress in federating missionary work in North China: —

"The Educational Union of North China has already been at work in the North China Mission College at Tungchou, under the management of our own mission. At Peking, in connection with the Bridgman School of our mission, a new building is nearly completed, which is to serve the Union Woman's College, and it is hoped that the furnishing and equipment may be ready for the school to open with the Chinese new year in February. The Union Theological Seminary will only await the completion of its new building that it may open this autumn; it is in charge of the Presbyterian Mission at Peking; but Dr. Goodrich, of our mission, is so universally recognized as especially fitted by temper and experience for this work that he has been elected as dean of the school. The Union Medical College, under the management of the London Mission at Peking, is also to open this autumn, with most admirable building and equipment and a thoroughly appointed hospital in connection therewith; and in this school, beside the missions of the Educational Union, the American Methodists are also joining. The latest proposal, almost sure to be promptly consummated, is for the establishment of a Union Woman's Medical College at the Methodist Mission in Peking, the other three missions uniting in the work.

"Another new proposal, looking toward the more thorough economy and effectiveness of our work, concerns itself with the North China Tract Society, but involves all the missions working in this part of China. This proposal is for the appointment of a general secretary to take charge of the society's large and increasing business of publishing and distributing Christian literature throughout North China and Manchuria."

THE LIN CHING DISTRICT

MR. CHAPIN, of Pang-Chuang, in a letter of November 2, 1905, gave an account of a tour through the Lin Ching field recently made by Pastor Chia. During this trip he baptized fifty-two persons and received eighty-eight on probation: —

"At Ssu Chuang he found the new chapel completed and a goodly audience. This chapel has been erected at no expense either to Board or missionary. The amount contributed by Chinese Christians was seventy-eight dollars, in addition to the land, worth at least thirty-five dollars more. For a little company of saints who knew nothing about Christianity five years since, when there was only one professing Christian in that entire region, this speaks very well for the hold the gospel has upon them.

"At Ah Ch'eng he found things in a very unsatisfactory condition, which he partially remedied. Last summer, knowing that two of the church members were inclined to take advantage of their having been the first to enter the church in that place to try to blackmail outsiders, I asked Wen Chih Hsing, the helper, to rent a small place for chapel. . . . Realizing that I had to deal with rascals who had, through the negligence of the previous helper, come into the church, it was plain we must put down the evil there by introducing the good. If by their actions these men were to make the name of Christ a stench in the nostrils of that great region, they must be suppressed and the truth presented that all men might distinguish it from the false. Mr. Wen has courage, and with the aid of Pastor Chia he brought these two men to confess their sins and promise restitution. Now comes in a difficulty, which is typical of a large number of our trials here in China — the men who have been blackmailed affirm they have been squeezed to a much larger amount than what either

helper or pastor believe was the case. For the first time in their lives there comes in a power which aims at doing justice by those who have been wronged; and it seems a most fortunate opportunity to the victims to turn the tables on their oppressors. At this writing I have not heard that there has been any money paid down; consequently I may be required to go there and see that approximate justice is done in the case.

"At Lin Ching the pastor was met by a deputation of men from Shao Ku, a large market town ten miles from Lin Ching to the northwest. As the pastor was in haste and had appointments to fill, he told the men he could only meet them for an hour or two as he passed through their village. Over thirty inquirers, including a few who have been baptized or received on probation, were there to meet him the next day.

"At Ch'eng Chuang, where there is an outstation, seventeen villages were represented and the house was well filled."

Shansi Mission

A JOYFUL DAY AT TAI-KU

THE latest reports from Shansi tell of progress. Thus Mr. Corbin writes from Tai-ku, under date of November 27: —

"This fall we have had our chapel, a Chinese building in the compound east of the city, enlarged and renewed. By moving the south wall of the building and altering the roof the seating capacity was doubled. This change has been urgently needed for some time, for through the summer our congregations taxed the capacity of the building as it was. It was suggested that the new chapel be dedicated in a special service. It was suggested, further, that at the same time candidates be received into the church and the communion of the Lord's Supper be celebrated. Accordingly, invitations were sent to the people in our outstations and to the Christians scattered through the villages. Guests to the number of more than sixty came in from these various points. They began to arrive on Friday evening, November 24. The first formal meeting was held Saturday evening, when Dr. Atwood addressed the candidates for baptism, the catechumens, and the other Christians. The address was most timely and stimulating. Saturday evening the Chinese friends had a 'tea meeting.' Light refreshments were served, and there were many prayers and hymns, the people of each station rising and singing a hymn as the name of their station was called. It was a time of good fellowship.

"The dedicatory service was held on Sunday morning, Dr. Atwood leading in a responsive service of dedication and Mr. Ch'üan, one of the native helpers, preaching an appropriate sermon. This meeting had been widely advertised, with the result that many people came out from the city and surrounding towns. More than 250 people crowded into the room, and there were many outside who could not gain admittance. At the afternoon service more than forty persons were admitted to the church on probation, among them being a goodly number of boys and girls from our boarding schools. It was a fine sight to see these people rise, as their names were called, and make public confession of their faith. I then had the pleasure of administering the rite of baptism to fifteen adults, three of whom were women. Among the men baptized was one young man who holds the Chinese B.A. degree. He is already doing excellent Christian work in his native village. At the same time five young children were presented for baptism. Following this the sacrament of the Lord's Supper was observed.

It was an occasion of rejoicing to the Tai-ku Christians to be able for the first time since their ranks were depleted in 1900 to gather about their Lord's table with reason for new hope and courage. In the evening the people came together again for a farewell meeting, and on Monday morning they scattered to their homes. All seem to be carrying back with them hearts full of love and hope."

Mission to the Philippine Islands

FROM DAVAO

MR. BLACK, of Davao, sends a clipping from a Manila paper of last October, in which an editorial declares: "There is a cheerfulness about the Planters' Association at Davao that indicates a most optimistic spirit prevailing, that can only exist where there is prosperity. The news from there is fresh with promise for the future. It makes us wish we were a part of just such a community, where industry is the mainspring and coöperation making for the very best results. Davao's future holds promise of great things from the nucleus there of pioneer planters. There is enterprise of a high order and a spirit of progress among Spaniards and Americans that is a credit to the two peoples."

As to the mission, the prospect is not quite so uniformly roseate. Mr. Black writes, December 4, 1905:—

"On November 11th I made another trip to Santa Cruz by horse, for me the easiest mode of travel. I arrived on Saturday evening at sundown. On Sunday morning we had an attendance of seventeen in Angel's house. In the afternoon we had a children's meeting, and also every day of my stay, both mornings and afternoons, with an attendance of from four to twenty-three, averaging thirteen. Many of our little friends were still out in the country, helping with the work on their home farms, as I reported in my last. Sunday evening I asked a few Americans who were passing through the town to come and sing a few gospel hymns with me. They did so, and some of their laborers and others gathered themselves together with us. There were seventeen Kalagans from Balutakay and twelve Bagobos from Santa Cruz, and I made use of the occasion to speak to them in the native dialect. They were greatly interested, and seemed to understand very well. Tuesday and Wednesday evenings also I preached to the adults, to eleven and sixteen hearers on the respective nights. The large timbers are already on the ground for the new chapel in Santa Cruz. It takes a long time to gather all the materials for a building here, and I am not hurrying with the matter, desiring first to organize if possible.

"The work in Davao itself is seemingly at a standstill. The few who did attend have been frightened away. Mrs. Black kept up her work for the little girls till the past week, when they were *persuaded* away from her. There are two Sisters of Charity (they are called 'mothers') here, keeping a girls' school. They are fighting the public school and, of course, us. Just now they seem to be winners, but we have faith to wait with patience and work for others. Perhaps it is better for my wife, as the household cares take most of her strength, and she has little to spare for the school. We shall keep on working and praying, though we are at times disheartened. On Thanksgiving Day we had a service for the Americans, at which there were six American ladies and two men, with two native girls. Most of the American men were out of town. Yesterday (Sunday) we had communion, and three communicants attended, besides ourselves. It was refreshing. In the afternoon I rode down to Matina village and preached to an

audience of twenty-three, many of them school children. It was a pleasant thing to be able to find some hearers near at hand. Pray for them."

Mexican Mission

DEPLORABLE REDUCTIONS

DR. EATON, writing from Chihuahua, reports that he and Mr. Wright, secretary of the mission, under instruction from the Board, had devoted all of one day to cutting down the native forces in the mission. Dr. Eaton says: —

"It was heart-breaking work. It was bad enough to drop the brightest man of the three we ordained in this city on the 26th of July last, but what I felt most was the dropping of an unordained preacher who, with his wife, was the first fruits of the gospel in this state in 1883. His wife is a remarkable woman and spiritual leader. The man has been admirably loyal, a very strong worker in the dissemination of Christian literature and in the extension of gospel tidings. I would much rather take a severe flogging than break the bad news to him. He calls me his 'spiritual father.'

"After finishing our hard day's work, I had a guilty feeling, as if I had been concocting some crime. My old numbness in the feet crept up until I felt the peculiar sensations in my knees, and I did not have much sleep the following night. Would it not be better to resign my commission, and try to make the churches realize how far they are from supporting decently our efforts to evangelize this people? All this murderous 'cutting' did not save us from the necessity of reducing the appropriation for our Training School by fifty per cent for the year 1906."

East Central African Mission

FROM MT. SILINDA

THE missionaries at Mt. Silinda are rejoicing in the arrival of Mr. and Mrs. King. Miss Winter writes, December 21: —

"Mr. and Mrs. Wilder had already come over from Chikore to keep Thanksgiving with us and to greet our new friends upon their arrival. In the meantime Mr. Wilder conducted the examination of the candidates for admission to the church. Sixteen presented themselves — men, women, girls, and boys — and of these six were accepted. Many of those who were refused were satisfactory in conduct and spirit, and were simply told to wait for a time until they should acquire more knowledge.

"On Tuesday, December 12, Dr. Thompson, Mr. Fuller, and Mr. Wilder went out for the second time to find Mr. and Mrs. King, and this time they came upon them, fourteen miles away at the Busi River. But the distance was too great to be covered by the heavy wagon that day, so it was early the next morning when we went out to meet them at the forest. They had spent two weeks on the road from Umtali, traveling every day in a springless transport wagon, drawn by eight oxen and eight donkeys, which carried their household goods and, above these, at the rear end, a canvas cot, which was their coach by day and sleeping compartment by night.

"That very day the rains, so much needed, began to fall, and so at the native prayer meeting the next day each one who took part gave thanks for two things — the arrival of the new missionaries and the coming of the rain. And, indeed, the falling of the rain upon this

parched, famine-threatened land seemed a fitting symbol of the Word of God brought to this needy people by means of these new messengers, for now we may plant with hope, looking to an abundant harvest in due time. On Sunday we all partook of the Lord's Supper, together with the six new members admitted at that service."

REPAIRS UNDER DIFFICULTIES

DR. THOMPSON writes from Mt. Silinda as follows: —

"The roof of our house has all been removed and replaced, and as we were obliged to remain in it while the work was done, and as we were so far towards the beginning of the rainy season that we might expect heavy rains any day, we felt compelled to push it on as fast as possible. Still, it was four weeks from the time we began removing the tiles from the roof until they were all replaced and we were safe from danger of having our goods drenched and ruined. During this time all other work was neglected as far as possible. Medical cases had to receive some attention, but they came in as an intolerable hindrance rather than as our regular work. I suppose our friends, when they read the quotation from Mr. Fuller's letter in the September *Herald*, will think our house is finished. This, however, is not the case. The danger of the roof falling in is removed; a room for a dispensary and a room for guests have been inclosed (except that there are as yet no windows or doors in the openings of the former), but are far from finished. The whole house has to have the borer-eaten floor replaced, to say nothing of considerable floor that has never yet been laid. It is superfluous to speak of ceilings as yet. So far as the advantage of living in a finished house is concerned and being able to arrange things conveniently for the prosecution of our work, we are scarcely in any different situation than before repairs began, and it will probably be a good many months yet, if not years, before the work is 'finished.'"

Zulu Mission

NATIVE WORK

MRS. L. B. BRIDGMAN is residing with her daughter, Mrs. Cowles, at Hill Crest, Natal, while Mr. Cowles is moving through the colony in superintendence of the mission schools. In the *Herald* for October last Mrs. Cowles referred to some of the outstations under the general care of the church in Umgeni, where Pastor Jwili is in charge. Receiving an invitation from the people of one of these outstations, Mrs. Bridgman and Mrs. Cowles planned to attend a Sunday service in their little chapel. After a ride of three or four miles, by the aid of a donkey and a jinrikisha, they reached a cliff from which they could look down upon the native church and the people on their way to the meeting: —

"We saw processions of people in white or pink or other bright colors, wending their way also to the same little building. It was indeed a pretty sight. Not as in former years were they coming, decked with feathers and skins and paint, for dancing and carousing; but in neat and becoming attire they were seeking God's house, which they themselves had built, to worship their Creator and Saviour, and to learn of his will and service. Such a company of bright, smiling faces it was indeed a joy to meet. There was no attempt at fashion or display, no gaudy attire. The women and girls were mostly minus hats and minus shoes, but each one was modest and clean as could be, and really attractive to behold.

"The chapel seats were soon occupied by the grown people, while the children filled the earth platform, sixty or seventy

all told, and as many as the house would hold. The service was of the usual order — prayer, Scripture, singing, and the sermon; quiet and sensible, with an evident spirit of devotion. It was indeed good to be there and to look into those earnest, intelligent faces and to listen to the preacher's honest explanation of 1 Peter 1: 13 and his practical application of the truth to the lives of those eager listeners. Opportunity was given for offerings, and the pennies and threepences kept coming on to the table to the amount of several shillings.

"The sincerity of this company of Christians is most remarkable. Though not a church in the usual sense, having no organization and no ordained pastor, the preacher being mostly self-taught by the aid of the Spirit and the Word, yet as an example of honest lives, pure morals, and separation from heathen customs I doubt if they could be excelled by any people, at least among the Zulus. It seems to be a settled conclu sion that no form of heathenism is to be once named among them. In choosing Christ they have chosen the pure and self-denying life which he teaches; and they have taken St. Paul literally when he says, 'Come out from among them and be ye separate, and touch not the unclean thing.' An illustration of this occurred when we were present. Near the close of the service a woman of neat and quiet appearance (a wife of a heathen chief and a member of the inquirers' class) arose in the audience to say she had a question to ask. There was soon to be a wedding in their kraal, a daughter was to be married. The ceremony, of course, would be after the heathen fashion. Would she be allowed to attend? The other women would all be going, and would be carrying pots of beer. *She* would not carry beer at all or engage in heathen customs. Would the rules of the church allow her to go?

"We have since asked the preacher how the matter had been decided. 'Oh,' said he, 'it was a hard question. We could only tell her that there are two ways, the broad way and the narrow way; if we are separated here, we must be separated over there. We as Christians do not attend heathen weddings or have anything to do with heathen customs.'

"I would like to tell you of some individual cases among those people which we found most interesting and remarkable. It really seemed a model crowd of Zulu Christians, and we could not but wish that such companies might be multiplied all over the land. Indeed we wished that our older churches and stations might be patterned after what we there saw before us. There was what might be termed indigenous growth of gospel truth among a heathen people. The seed had been sown by a native teacher, and the young plants had been nurtured and trained by native care and faithfulness. No white missionary had ever before visited that valley! We almost felt that we should pray that our presence there or the words we uttered might not lend a weakening influence. May the time never come when that people are disposed to lean on white teachers! The women think it a great privilege to come the four miles over here at stated periods for a little prayer meeting and to have instruction from the Word. Last Wednesday afternoon there were ten, four having come from the station on the other side of us. Our little sitting room was well filled. They stayed two hours, and it was a great pleasure to have this opportunity for acquaintance and Christian fellowship with this fine company of native Zulu women. One of them, born in heathenism, is the mother of nine children, all Christians. The oldest son is seriously considering the question of entering the theological class. He is a fine young man, lately married to one of the Inanda graduates."

European Turkey Mission

HOPEFUL VILLAGES

MR. MARSH, of Philippopolis, writes as follows regarding the dedication of a church in Ahmatovo, fifteen miles from his station: —

"November 21 was a red-letter day for the friends and church of Ahmatovo. Pastor Setchanoff, of this city, had come to perform the first marriage ceremony in the new church. The new bell, lately arrived from America, had just been placed in the belfry. All the village was interested, and about three hundred people were present. For an hour they listened most attentively to instruction which would do them good all their lives. In the evening Professor Tsanoff, who is now editor in this city of our mission paper, gave a lecture with magic lantern to a good audience. His eldest son, a recent graduate of Harvard, was also with him, and was delighted to see such an illustration of the transforming power of the gospel in his native land. And this was in a village where less than ten years ago, when I first went there, I was in danger of being torn in pieces by a mob gathered to resist the gospel. Sometime I must tell the story of what God's Word and Spirit have done there. Many of the young men of the village have become most exemplary and earnest Christians.

"December 17 Mrs. Marsh and I spent at K., a village fifteen miles to the west of Philippopolis. Here, too, the gospel leaven is working. It was the first time I had ever visited and preached there. We had an audience of twenty-five in a little room in a village home. I sat while preaching, because my head came so near to the ceiling that the bad air was unendurable. The Word is doing a good work in this village. Mrs. Marsh visited several homes, some of them Turkish.

"On December 24 I preached for the first time in the village of P., a railway station near the village of Ahmatovo. Here thirty friends gave me the closest attention in that little room with one door and one small window. And here, too, I sat while preaching, because I could not stand erect without digging a hole for my feet in the earthen floor or breaking a hole through the ceiling for my head. Two of my hearers were among the five who plotted mischief for me here a few years ago when I had the special experience in Ahmatovo. One of them is the man who, with his good wife, gave his humble home every Sunday for these services, and he is generally the leader of the meetings."

Western Turkey Mission

THE GIRLS' COLLEGE

DR. MARY PATRICK writes, under date of January 8, regarding the plans for resuming the work of the American College for Girls at Constantinople, interrupted by the fire. She says: —

"We have been through a terrible experience, and the fact that Henry Woods Hall has not been erected in the almost two years since the money was given us has greatly intensified the distress of the situation. We have rented one stone house, but it is very small, and there is no other building anywhere near us that is not a tinder box like our own outbuildings. We hardly know what solution can be found to our present problems, but we are waiting to see. College will reopen after a fashion this week Thursday, but without either room or facilities for our work."

FROM MARSOVAN

MR. ELMER writes, under date of November 30, 1905: —

"I am now in the full swing of work

and am very busy, as every one else is who lives within this compound. The major part of my work at present consists of struggling with the intricacies of Osmanli Turkish writing and reading. I think that I have a fairly good teacher. I am sure that he does the best he can with his rather limited knowledge of English. The study of Turkish constitutes by no means all of my work here. I take my regular turn at English preaching, which comes once in three or four weeks. I also have a class of all the Sunday school teachers of the girls' school every Saturday evening. This work is important and requires special preparation. We have a course of lectures here every Friday evening throughout the winter. These are very enjoyable and instructive, but in order to make them so it requires careful study and preparation. My lecture came the second in the course, and I took for my subject, 'The Religions of India.' We also have a teachers' association here, for which we are expected to prepare papers on special pedagogical subjects. My first paper for this association was on 'The End of Education.' My work at teaching in the college and theological seminary is very enjoyable, and it agrees with my temperament more than some kinds of work do."

OUTSTATIONS OF MARSOVAN

On January 11 Mr. White wrote from Marsovan an account of several tours he has recently taken. He says: —

"The return of Dr. Tracy and the coming of Mr. Elmer last summer made it possible for me to do more touring than for some time past in the autumn. I was away most of the time during November and December, and as I had made some shorter trips earlier in the year I have had the opportunity of visiting more than half of our outstations during the past twelve months. I enjoy such work. I like to visit our friends in their homes, preach in their churches, counsel with them about community interests, and see former and future students in their own homes; but I always feel that what I can do in this way is limited, that after some days in a place my work there is done, and that for regular employment in the churches it must be done by natives, while I can best employ most of my strength in the schools."

In December he had a memorable but difficult trip, going down the river Halys and on to Bafra. The coming of the winter rains, which turned the lowlands into mud and covered the mountains with snow, prevented his going to Kastamouni, but he went along the coast to Sinope. "Some of the way our horses' feet were in the surf of the Black Sea, and sometimes we were high up on the cliffs and mountains that skirt the shore. Our clothing was not dry for six days from the wetting it received." He returned by boat to Samsoun, and thence back to Marsovan. Most of the trip he had Mr. Allen as traveling companion. He writes: —

"Mr. Allen and I traveled together by spring wagon on frozen roads, by a boat freighting flour on the Halys, by buffalo wagon in the rain and mud — and with the buffaloes lying down in every mud hole they found — on horseback, and by steamer. We enjoyed it all, and neither suffered at the time nor received harm to be felt afterward. I mention these items only as samples of what is encountered in winter touring in Turkey. Mr. Allen's services were much appreciated by our Armenian friends, whose tongue he speaks as one of themselves, and it was a delight to have such company, especially as it is unusually rare in touring."

Ceylon Mission

A CRY FOR HELP

In discussing the breakdown of the missionaries of the Ceylon Mission through overwork and the curtailment of the work, Dr. Scott writes: —

"What is there to hope for but that one by one the members of the mission must look forward to injured health and retirement from the active work of the mission field? This, too, without the satisfaction of seeing that their best efforts were sufficient to conserve the work, much less to see it lead on to greater things for which the time is opportune.

"It has been keenly felt by us all for some time that the work of administration was seriously preventing us from active aggressive evangelistic work. True it is that each in his special sphere keeps ever prominent the work of evangelization. But there yet remains, above all this, the great need for more of such work in the villages. The native church ought to overtake this, but the stimulus of missionary leadership is yet required. Who of us is free for this much to be desired work? The churches are undermanned. The work languishes. The leaders fall by the way. Where shall this fratricide end?

"Brethren and fathers, we appeal to you for help, and that right speedily. Send us the reënforcements we so urgently stand in need of."

Notes from the Wide Field

MADAGASCAR

Reports are received of a remarkable revival in Madagascar, in which God seems to have chosen instruments that men would not have selected for the advancement of his work. One of these was a young woman who had confessedly led an evil life, but on her conversion became a most efficient leader in Christian work. Another was a poor, raw, ignorant freed slave, who was so transformed and illumined by the reception of Christ into his own life that every one felt that God was speaking through him. The movement thus inaugurated produced a most profound impression, and at Fianarantsoa the whole church had been changed, so that the missionary can report that it has become a spiritual force to such an extent that one can only say: "The movement is truly of God. 'It is the Lord's doing, and it is marvelous in our eyes.'"

INDIA

A Movement for Union and Independence. — A movement like that which has recently appeared in Japan and in China looking toward the self-support and self-government of the churches is clearly apparent in many quarters of India. We are greatly pleased at finding in the *Gleaner*, of the Church Missionary Society of England, a communication from Allahabad in which the missionary sends what he calls "the grandest news" he has heard since he first went out to India. In this communication he says: "Incomparably our greatest need is of a strong and independent Indian church, animated by a real missionary fervor. The last few months have seen a movement springing up all over India for the formation of an Indian Missionary Society, the marks of which are to be that it is (1) interdenominational, in the sense that different districts are to be handed over to different bodies; (2) its agents Indian; (3) its money Indian; (4) its control in the hands of Indians, though in the first instance they hope to have the advice of a few missionaries till they are well under way.

"The movement began in South India, but has spread with the greatest enthusiasm all over the land, and is now on the way to a strong beginning. At present, for reasons familiar to every Indian missionary, chiefly, perhaps, subordinate position, very few of the earnest Indian graduates and leading young men are willing to enter missionary service. But already many have expressed their readiness to enter such a body, and many have said that had there been such a movement when they were young they would have entered it. One young Indian has just returned from Cambridge and is about to commence practice as a barrister. His father was asked whether he would allow his son to join the movement. He said, 'Yes.' Would he support his son in it, providing his whole maintenance? 'Yes.' Would he, if for any reason his son could not do as he hoped, undertake to support some one else as his representative? 'Yes.'

"The movement has reacted as a spiritual force, carrying with it real revival wherever it has gone — as missionary spirit ever must. A committee for advice is being formed, including all the leading Indian Christians from all over India and some of the most trusted missionaries. Their investigations have revealed one striking fact, that, even assuming that every district where there is a missionary is being reached, the virgin districts of India, as yet totally unreached, cover a population of over 100,000,000, or a third of the whole."

SAMOA

THE TESTING OF FAITH. — In August last a volcano of huge proportions was witnessed by many beholders in the Samoan Islands. Rev. Mr. Morley, of the London Missionary Society, writes: "The noise is incessant and the flames run far above the highest mountain in the islands. At night stones can be seen like the sparks of a squib thrown high in the air, and rolling into the valley like balls of fire." The lava overflowed several plantations and the storm of fire carried with it great stones. Mr. Morley reports that a well-attended prayer meeting had been held each morning at six o'clock, and he adds: "Our people have behaved splendidly, although it was a strong test to us all of our faith and love towards God. We have felt his presence as a Father and found that a *theoretical* acknowledgment of him as the Lord of volcanoes is a different thing from a *practical* recognition of his all-powerful protection."

HAWAIIAN ISLANDS

THE MOLOKANS. — We learn from *The Friend*, of Honolulu, that a philanthropic effort is being made by Mr. James Castle to bring as settlers to the Hawaiian Islands from Russia some of the Molokans, who under this name have not been heard from of late. Twenty or more years ago this body of Christians was found in the southern part of Russia bordering on Eastern Turkey. It is a Christian sect, holding the great evangelical doctrines, but rejecting the idolatry and ritualism of the Greek Church and living in very simple ways. They were frowned upon by the government, and though living peaceful lives, free from disloyalty to the government, they were persecuted by the officials and by their neighbors. The following statement in reference to them is made by *The Friend*, of Honolulu: —

"The Molokans are Russian Protestant exiles, persecuted for generations by the Greek Church, which has controlled the action of the Russian government. A number of these exiles found their homes in California. Some of them settled near that part of the state from which the Wahiawa colony emigrated to these islands. The testimony of the Wahiawa settlers is that these Russians took land which others would not touch and have made it productive, and that they also impart higher moral tone by their devotion to a strictly temperate and religious life."

Miscellany

Bibliographical

Great Japan: A Study of National Efficiency. By Alfred Stead. John Lane Co., London and New York.

"Great Japan" is a direct translation of the expression so constantly used among the Japanese, "Dai Nippon." This book is written from the point of view of one who is an unconcealed admirer of everything Japanese. The list of subjects treated, such as Patriotism, Bushido, Ancestor Worship, True Religious Freedom, Education, and a long array of topics bearing upon the development of Japan under the war with Russia, shows the wide range of the work. It is the most comprehensive book before the public today on the list of subjects covered. The work, however, is not so much the direct result of careful personal study by the author presenting his own conclusions as it is a bringing together of extracts from articles and addresses by leaders in Japan, as well as by foreigners. It is a valuable compendium for reference and most interesting as throwing further light upon the great Japanese questions now so prominently at the front.

Missions from the Modern View. By Robert A. Hume. With an Introduction by Charles Cuthbert Hall. 292 pages. Fleming H. Revell Co., New York, Chicago, and Toronto. $1.25 net.

The first six chapters of this book are lectures delivered a year ago at different educational institutions in the East and West. Their purpose is admirably defined in the title, to set forth the principles and methods of missionary work from the modern theological and scientific point of view. Dr. Hume defines foreign missions as "the expression by Christian people of their understanding of their relations to God and the world, under the inspiration of the Lord Jesus Christ and according to his principles." The first chapter, after briefly stating certain points emphasized in modern theology, especially the universal activity of the Spirit in the ethnic religions as well as in Christianity, indicates the resulting changes in the missionary concept. The aim of the missionary is fourfold: to create a new Christian climate; to make better men and women, and so to make a better world; to ascertain so far as he can, and to thank God for, every truth that he has taught to any man in any form and in any degree; and as Christ came that all men might have life, and have it more abundantly, to help them in everything that would enrich that life. It is in this connection that Dr. Hume gives the sign which in spirit he would place over his door, "R. A. Hume, maker and mender of men and boys on the Jesus Christ pattern by the help of the Lord Jesus Christ." Dr. Hume then sketches the historical development of Hinduism, the attempts of protestants to eliminate, under the guidance of the Spirit, its evils, and the downward pull which has frustrated all reform. Under the head of "Missions and Psychology" is found a suggestive study of the mental characteristics of the Hindu mind which must determine the mode of presenting Christian truth. An acquaintance with the social institutions of India is then shown to be of great value to the missionary, and there is brief discussion of certain problems, such as family organization, caste, and ecclesiastical government, with indications of how these should be met by the missionary. Chapters five and six are devoted to a comparison of Christianity and Hinduism, on the basis of the ideals of each, and to a setting forth of the contribution which Oriental Christianity may be expected to make to Christian life and thought. The last two chapters are exact illustrations of how

Dr. Hume gives the Christian message both to the educated Hindu, who has lost his faith in his old religion and has some acquaintance with the objections to certain parts of traditional Christian theology, and to the common Hindu artisan, who knows merely of the existence of Christianity and comes to the house of the missionary very largely out of curiosity.

The book is not a comprehensive setting forth of a new philosophy of missions. Rather it is an expression of the personal creed and a description of the methods of a sympathetic, broad-minded missionary, who carries into his work great physical as well as spiritual vitality, who is fully in sympathy with present thought in the world of science and theology, and who is eager that his friends shall see his work and his methods through his own eyes. His frankness and sincerity are stimulating. The book will not appeal to those whose point of view is of an older type, but it will help men who think they are not in sympathy with the missionary movement because its principles, methods, and aims are supposed to be out of harmony with modern thought.

The standpoint of Dr. Hume is different from that of missionaries of previous generations, but it is by no means certain that there has been so much change in method as in theory. While many will differ with him on many points, Dr. Hume has contributed not a little to the new apologetic for missions which these times demand. E. W. C.

Successful Men of Today, and What They Say of Success. By Wilbur F. Crafts, Ph.D. 288 pages. Revised. Funk & Wagnalls Co., New York and London. $1.00.

This is a new edition of a book first published in 1883, and is printed from the old and somewhat worn plates, with the addition of portraits and reading courses. It is based upon statements by 500 prominent men, abounds in quotations, and is designed to help young people attain true success in life.

Home Mission Readings. By Alice M. Guernsey. 128 pages. Fleming H. Revell Co., New York, Chicago, and Toronto. 50 cents net.

This is a volume of twenty-two sketches and stories designed for use in missionary meetings. They treat of various forms of home missionary work carried on by the Methodist Episcopal Church, with special emphasis upon the labors of deaconesses and conditions in the newer regions of the West.

With Tommy Tompkins in Korea. By L. H. Underwood, M.D. 326 pages. Fleming H. Revell Co., New York, Chicago, and Toronto. $1.25 net.

"Tommy Tompkins" is the son of missionaries, born in Seoul, the capital of Korea. Around the story of his birth and boyhood Mrs. Underwood has described charmingly the every-day life of missionaries in that strange land, their trials, perplexities, and joys. The story often halts to introduce information about native customs and life, but the information is given in so readable a way that one is glad to wait for it. Methods of work and results are not emphasized, as in most missionary books, but one rarely reads a book which lets one into such intimacy with the home life of the natives, of the converts, and especially of the missionary families themselves. We heartily commend it. But why do the publishers neglect to furnish readers of such a book with an index?

On the Borders of Pigmy Land. By Ruth B. Fisher. 215 pages. Fleming H. Revell Co., New York, Chicago, and Toronto. $1.25 net.

Mrs. Fisher began her missionary work in 1900 in the kingdom of Toro, which is the western part of the British protectorate of Uganda. King Daudi Kasagama became a Christian while detained in Uganda, loyally supported two teachers from Uganda who had entered Toro in 1895, and has since done all that he could to secure the Christianization of his people. In a racy, conversational style, Mrs. Fisher charms her readers so that they forget the trials and hardships of missionary life in admiration of the courage, pluck, and good cheer with which they are overcome. At the same time

she gives an insight into the manner of living of this African people just emerging from heathenism, and you see the Toro Christians as well as the pigmies and the cannibals of that region. She takes her readers upon an exploring trip to the snow-capped mountains of Ruwenzori, and initiates them into the amusing as well as pathetic incidents of medical and educational work. Withal her fund of humor never fails her, and no reader will soon forget her description of the king trying to play football with one attendant holding an umbrella over his head and another chasing him over the field with a chair, or the incident of the boys who appeared in girls' clothing in order to secure dolls. There are unusually interesting illustrations, but no index. The reader will not get a scholarly view of native customs or religion, but he will feel as if he had made the acquaintance of missionaries and Christians in the heart of Africa.

Notes for the Month

DEPARTURES

February 6. From San Francisco, Miss Mary H. Porter, returning to the North China Mission.

February 7. From New York, Rev. Lucius O. Lee, D.D., returning to the Central Turkey Mission; also Rev. John W. Baird, returning to the European Turkey Mission.

ARRIVALS ABROAD

November 6. At Benguella, West Africa, Mrs. Frederick C. Wellman.

December 13. At Mt. Silinda, East Africa, Rev. and Mrs. Thomas King.

December 21. At Bombay, India, Mrs. W. O. Ballantine and Miss Edith Gates.

January 2. At Madura, Rev. and Mrs. David S. Herrick.

DEATHS

November 19, 1905. At Muskogee, Ind. Ter., Mrs. Ann Eliza Worcester Robertson, who was a missionary of the American Board from 1847 until her marriage with Rev. William T. Robertson in 1850, when she became connected with the Presbyterian Board of Foreign Missions. Mrs. Robertson was the daughter of Rev. Samuel Austin Worcester, D.D., who went as missionary of the American Board to the Cherokees in 1825, and was first located at Brainerd, Ga., but was driven with the Cherokees to the other side of the Mississippi River into Indian Territory. He was four times arrested, and was for over a year in prison. His daughter, during her father's imprisonment, often took her meals with him behind prison bars. Dr. Worcester translated the New Testament into the Cherokee language, and his daughter, Mrs. Robertson, engaged in similar work, translating the whole New Testament into the Creek language, giving twelve years to this task. Other literature in the Creek language she provided, including many hymns. She was a noble woman, and endeared herself greatly to the people for whom she labored.

December 26. At Harpoot, Eastern Turkey, Mrs. Lora G. Carey. (See page 111.)

January 15. At Auburndale, Mass., Mrs. Eliza H. Walker. (See page 109.)

The date of the death of Mrs. Henrietta West Asadoorian was incorrectly given in our last number, her death having occurred December 30 instead of September 30.

The Missionary Meeting for March

Turkey

(See Editorial Paragraph, page 98.)

(1) Have a map or blackboard; or, much better by far, paste together sheets of heavy wrapping paper, making a map fifteen feet long and thirty inches high. Draw in outline the United States coast, the Atlantic Ocean, the Mediterranean Sea,

and Turkey. Indicate by a line the course from Boston to Constantinople; state estimated miles; mark plainly the European, Western, Eastern, and Central Turkey Missions, placing a red star for every college town.

(2) With large sheets of paper and colors, or with cloth, make flags of Turkey, Greece, and Bulgaria. Place these and the map in a conspicuous position.

(3) Paper on "The Government of Turkey," stating also number of Turks, Armenians, Greeks, and Bulgarians in the country; their languages, general location, relations, etc.

(4) Paper on "The Mohammedan Religion and the Greek Church," both of which are prominent in Turkey.

(5) Paper on "Our Four Turkish Missions," location, languages, force, field, difficulties, and results.

(6) Paper on "The Shadow," the massacres of 1876 and 1895; the orphans. *Missionary Herald*, 1896, pp. 2, 54, 95.

(7) Paper on "The Triumph," the higher educational institutions, in the number and size of which the Turkish missions excel.

(8) Paper on "What One Missionary Did," Dr. Elias Riggs. See *Missionary Herald* for March, 1901, p. 98; also see sketch below.

(9) Paper, "Incidents of the Work in Turkey." (See pages 116, 132.)

(10) Address by the pastor, limited by the clock to five minutes, on "The Re-winning to Paul's Faith the Regions that Were the Scenes of Paul's Missionary Journeys."

Important Notes. — The papers should be limited absolutely to 500 words each. Count the words and know that every word beyond 500 helps to spoil the meeting. Open with invocation, a few verses, and one hymn. Prayer and singing will be more earnest after these studies, and should come then. This meeting in our church occupied exactly sixty minutes, and most of the work was done by the young people. All should speak distinctly, coming forward and facing the audience. Sufficient material can be obtained from this *Herald*, the American Board Almanac (ten cents a copy), and ordinary encyclopedia articles on Turkey, Bulgarians, Greeks, Armenians, Mohammedanism, and Greek or Eastern Church. Additional information, if desired, from the section of the Annual Report of American Board on the Turkish Missions, 1905 (sent on application), Encyclopedia of Missions, and accounts of the Armenian orphans.

Some time during the course let some imaginative person state, in terms and figures appropriate to a first-class steamship and obtained from facts and persons connected with the American Board, the names of the officers of the steamship *Williamstown;* who constitute her crew, her first-class, second-class, and steerage passengers; what are her dimensions, freight, fuel, flags, compass, chart, lifeboats, daily speed, etc.

Dr. Elias Riggs

THE program above calls for a paper in reference to that remarkable man, Rev. Dr. Elias Riggs, who was for years the oldest missionary of the Board, and whose term of service at the time of his death exceeded that of any missionary ever sent out from this country. Aside from reference to the *Missionary Herald* of March, 1901, a few words may be needed by those who have not access to that number. Dr. Riggs was born November 19, 1810, in New Jersey, where his father was a minister. He entered Amherst College before he was fifteen years of age, and was graduated from there in 1829; he then went to Andover Theological Seminary, and sailed for Turkey in 1832, when he was but twenty-one years of age. At first he was associated with Dr. Jonas King in missionary work in Greece. His principal work in all his missionary career was in the translation of the Scriptures into the languages of the people for whom he labored — Greeks, Bulgarians, Armenians, and Turks. Early in his ministry he could preach in their languages. He had marvelous facilities in the acquisition and accurate use of languages. He could also speak French and German, and

could read Hebrew, Chaldee, Syriac, Arabic, Italian, and Spanish. Later on he acquired the Bulgarian language, and aside from the translation of the Bible into that language he did a large amount of literary work. It used to be said humorously of Dr. Riggs that all he had to do to learn the language of a stranger was to shake hands with him. Others said that it seemed as easy for him to learn a new language as it was for a musician to learn a new tune. While at work upon the Armenian Bible he spent two years in New York City putting this Bible through the press, and he was urgently asked to become the professor of Hebrew and Chaldee in Union Theological Seminary. But he preferred to return to his chosen field of missionary labor, residing at Constantinople, where he could best work for the Bulgarians, to whose interests in the latter part of his life he devoted his energies. When in the sixty-ninth year of his missionary service he was busily engaged in revising the Bulgarian Scriptures, continuing his work of translation into Bulgarian of the choicest English hymns, having during that year made fifty-four such translations. He died at Constantinople, January 17, 1901, honored and loved by all. Two of his children and six of his grandchildren are now connected with the Board's Turkish missions, while others of his descendants are prominently connected with its work.

The Orphans

THE orphans in Turkey, for whom help has been needed the past ten years, were made so chiefly by the massacres which occurred in 1895, when thousands of Armenians were ruthlessly slain and their children left unprotected. Orphanages were started by our missionaries in Van, Harpoot, Marsovan, Oorfa, Marash, Aintab, and at other points, and an immense amount of suffering has been relieved. Many of the children have not only been saved from death, but have been trained for lives of usefulness, some of them having already become teachers and helpers in mission work. Funds given for missionary purposes are not used in this relief work, but special sums have been sent to missionaries for the care of orphans, and an Armenian Relief Association, of which Miss Emily C. Wheeler, of Worcester, Mass., is the secretary, has forwarded thousands of dollars especially contributed for this relief work. Further aid is still needed in this line.

* * *

Donations Received in January

NEW ENGLAND DISTRICT

Maine

Bangor, 3d Cong. ch., 225; Hammond-st. Cong. ch., 192.75; 1st ch., toward support Rev. C. S. Vaughan, 50,	467 75	
Bath, Central Cong. ch., 92.37; Winter-st. Cong. ch., 18.31,	110 68	
Camden, Cong. ch.	24 30	
Eastport, Central Cong. ch.	7 15	
Falmouth, 2d Cong. ch.	12 66	
Gardiner, Cong. ch.	5 90	
Hiram, Cong. ch.	2 20	
Portland, State-st. Cong. ch., 400; High-st Cong. ch., 106; F. B. Southworth, 35.68; J. Henry Dow, 10,	551 68	
Scarboro, Cong. ch.	10 00	
Westbrook, Cong. ch.	71 01	
Windham, 1st Cong. ch., for work in No. China,	5 00	—1,268 33

New Hampshire

Bath, Mrs. Grace Gilbert, 2; Rev. W. P. Elkins, for work in Papal Lands, 2,	4 00	
Candia, Cong. ch.	7 50	
Center Harbor, Cong. ch.	4 01	
Concord, 1st Cong. ch., of which 25 from a friend,	149 29	
Dalton, Rev. H. H. Colburn,	25 00	
Derry, E.	25 00	
Hollis, Cong. ch.	9 40	
Keene, 1st Cong. ch., toward support Rev. C. A. Stanley, 50; Friend, 10,	60 00	
Lancaster, Cong. ch.	16 00	
Lee, Cong. ch.	6 02	
Milford, 1st Cong. ch.	9 10	
Newmarket, Thos. H. Wiswall,	10 00	
Sanbornville, Miss M. L. Page,	2 00	
Somersworth, Cong. ch.	10 00	
Sunapee, Mrs. Geo. H. Bartlett,	15 00	—352 32
Legacies.—Greenfield, Jacob Gould, by Henry Holt and Walter L. Hopkins, Ex'rs,	300 00	
Hanover, Andrew Moody, by J. K. Lord and Chas. P. Chase, Trustees, add'l,	50 00	—350 00
		702 32

Vermont

Barnet, Cong. ch., toward support Rev. C. K. Tracy, 34.50; J. H. Kilbourn, 5, 39 50
Brandon, Cong. ch., toward support Rev. E. A. Yarrow, 5 00
Burlington, 1st ch., toward support Rev. Wm. Hazen, 25; do., W. B. Howe, 10; Harry H. Brown, 10; F. W. Nash, 5; College-st. ch., A. C. Whiting, 10; T. S. Peck, 5; Geo. H. Burrows, 2; C. P. Smith, 25; H. H. Mills, 5; H. W. Stetson, 5, 102 00
Cabot, Cong. ch. 7 00
Dorset, Cong. ch. 2 50
East Swanton, 1st Bap. ch., Friend, 50
Hartland, 1st Cong. ch. 10 00
Island Pond, Cong. ch., A. W. Bosworth, 10 00
Ludlow, D. F. Cooledge, 15 00
Middlebury, Cong. ch. 66 00
Milton, Cong. ch., Rev. E. E. Herrick, 5 00
Montpelier, Bethany Cong. ch., toward support Rev. J. X. Miller, 43 81
Morrisville, 1st Cong. ch., C. B. Story, 50
Norwich, Mrs. H. S. Goddard, 2 00
Proctor, Union ch. 70 00
Richmond, Cong. ch. 46 00
Rutland, Cong. ch., S. S. P. Fund, 50 00
St. Johnsbury, North Cong. ch., of which Perley F. Hazen, 25; Lawrence P. Leach, 10; Wm. A. Ricker, 10; Two members, 100, 402.09; Geo. H. Cross, 50; John T. Ritchie, 50; C. H. Horton, 25; Geo. E. Hazen, 2, 529 09
St. Johnsbury Center, Cong. ch., toward support Rev. and Mrs. C. K. Tracy, 5 00
Salisbury, Cong. ch. 14 00
Shoreham, Cong. ch. 14 50
Swanton, Miss Harriet M. Stone, deceased, 139 50
West Brattleboro, Cong. ch. 12 23
Westford, Cong. ch., for Shao-wu, 6 25
West Hartford, Cong. ch. 1 11
West Rutland, Cong. ch., toward support Rev. E. A. Yarrow, 49.35; Frank A. Morse, 25, 74 35
Weybridge, Cong. ch. 8 00
Windham, Cong. ch. 10 31
Winooski, Cong. ch. 5 00
Woodstock, J. G. Porter, 25—1,294 40

Massachusetts

Adams, Mrs. Thomas Carne, toward support Rev. A. E. Le Roy, 300 00
Agawam, Cong. ch. 18 43
Amesbury, Union Cong. ch. 14 00
Amherst, 1st Cong. ch., of which 10 from H. T. Cowles and 5 from C. Wellington, 293.92; Geo. D. Olds, 5; A. L. Hardy, 3, 301 92
Andover, Free Christian ch., 1.0; Parsonage Circle, King's Daughters, for work in No. China, 4 5 8
Arlington, Cong. ch. 137 57
Athol, Cong. ch. 98 60
Auburndale, Cong. ch. 150 00
Ayer, A. S. Hudson, 150 00
Barre, Evan. Cong. ch. 22 15
Bedford, Cong. ch. 32 23
Beverly, Washington-st. Cong. ch. 25 66
Boston, Old South ch., 8,336.50; Central ch., 2,433.24; Mt. Vernon ch., 1,252.52; Shawmut ch., 533.02; Eliot ch. (Roxbury), 388.75; 2d ch. (Dorchester), 188.58; Walnut-av. ch. (Roxbury), 125; Park-st. ch. (inc. bequest Mehitable P. Gay), 15; Boylston ch. (Jamaica Plain), Friend, for China, 5; Sarah A. Craft, 50; F. A. W., 1.25, 13,328 86
Boxboro, Cong. ch. 5 00
Boxford, 2d Cong. ch. 5 60
Braintree, Storrs Ladies' For. Miss. Soc. 21 00
Brookfield, Cong. ch. 8 91
Brookline, Harvard Cong. ch. 280 22
Cambridge, 1st Cong. ch., 50; Pilgrim ch., 19.38, 69 38
Centerville, Cong. ch. 7 00
Charlton, Cong. ch. 11 00
Chelsea, 1st Cong. ch. 21 85
Chesterfield, Cong. ch., toward support Rev. C. T. Riggs, 17 45
Chicopee, 3d Cong. ch. 3 50
Deerfield, Cong. ch. 2 00
Dennis, Union Cong. ch. 5 50
Dudley, 1st Cong. ch. 4 00
East Douglass, 2d Cong. ch., 21.63; Friend, for Aruppukottai, 20, 41 63
Easthampton, 1st Cong. ch., 14.02; Wm. Freiday, 2, 16 02
East Longmeadow, C. S. Wilder, 5 00
East Northfield, Readers, *Record of Christian Work*, 20 00
Everett, Courtland-st. Cong. ch., 34.06; Mystic Side Cong. ch., 27.65, 61 71
Fairhaven, 1st Cong. ch. 15 00
Fall River, 1st Cong. ch., toward support Rev. E. H. Smith, 600; French Cong. ch., 5.25; Broadway Cong. ch., 4, 609 25
Fisherville, Mrs. E. E. Howe, 5 00
Fitchburg, Rollstone Cong. ch. 58 05
Florence, Cong. ch., F. A. Estabrook, 25, and Alex Caird, 2; S. Allen Bryant, 5, 32 00
Foxboro, Bethany Cong. ch., toward support Rev. W. H. Sanders, 20 49
Gilbertville, Cong. ch. 56 40
Gloucester, Trinity Cong. ch. 82 95
Granby, ch. of Christ, 1 95
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 90; Mrs. F. L. Robbins, 10, 100 00
Groton, Mrs. Emma P. Shumway, 100 00
Groveland, Cong. ch., of which 35.90 toward support Geo. M. Newell, 44 60
Hadley, 1st Cong. ch. 23 35
Hanover, 2d Cong. ch. 3 35
Harwich, 1st Cong. ch. 15 17
Hatfield, James Porter, 10 00
Haverhill, Adelia Chaffin, 50 00
Haydenville, Cong. ch., toward support Rev. C. T. Riggs, 5 00
Holyoke, 2d Cong. ch. 65 20
Hubbardston, A friend, 10 00
Ipswich, South ch. 45 00
Leicester, 1st Cong. ch. 54 25
Leominster, Cong. ch., 100; F. A. Whitney, 30, 130 00
Littleton, Cong. ch. 9 60
Lowell, Kirk-st. Cong. ch. 358 00
Mansfield, Cong. ch., Ladies' Miss. Soc., toward support Rev. W. H. Sanders, 18 00
Medfield, Cong. ch. 20 00
Medford, Mystic Cong. ch. 90 00
Melrose Highlands, Cong. ch., of which 5 from Richard Hicks, 47 13
Methuen, 1st ch., E. A. Archibald, 20 00
Millbury, 1st Cong. ch. 48 29
Natick, 1st Cong. ch. 109 27
New Bedford, F. A. Washburn, 25 00
Newbury, 1st Cong. ch. 24 92
Newburyport, Belleville ch., "Tithe," 10; Mrs. John W. Dodge, 25, 35 00
Newton, Joshua W. Davis, 250; Mrs. John Galway, 1.10, 251 10
Newton Center, 1st Cong. ch. 651 67
Northampton, Edwards Cong. ch., 5; 1st Cong. ch., Frederick C. Feiker, 5; E. W. Higbee, 5, 15 00
North Beverly, 2d Cong. ch. 19 41
Northboro, Rev. A. D. Smith, 1 00
Northbridge, Benj. W. Brown, 25 00
North Middleboro, Cong. ch., for Mt. Silinda, 30 00
North Truro, Union ch. 2 00
North Woburn, Cong. ch. 10 64
Norwood, 1st Cong. ch. 193 00
Peabody, Sarah S. Moore, 5 00
Petersham, A. D. M. 500 00
Pittsfield, Million dollar campaign, cash, 12.25; Extra, 10, 22 25

Quincy, Bethany Cong. ch. 146 54
Richmond, Cong. ch. 41 57
Rockland, 1st Cong. ch. 31 34
Salem, Miss S. S. Driver, 10 00
Saxonville, Edwards Cong. ch. 15 20
Shutesbury, Cong. ch., Rev. Geo. E. Wood, 5 00
South Hadley, Cong. ch., 15.14; G., 50; Friend, 2.50, 67 64
Springfield, South Cong. ch., of which 2 from Jonathan Barnes, 94.64; Olivet Cong. ch., 16.45; Thank-offering, 25, 136 09
Sterling, Cong. ch. 3 00
Swampscott, 1st Cong. ch., 24; Miss S. A. Holt, 10, 34 00
Taunton, Winslow Cong. ch. 69 81
Tolland, Cong. ch. 6 40
Topsfield, Cong. ch. 4 20
Wakefield, Cong. ch. 55 54
Waltham, Trin. Cong. ch. 33 45
West Cummington, Cong. ch. 6 00
West Gloucester, Cong. ch. 3 20
West Granville, Cong. ch. 3 00
West Springfield, Ashley sch. and Charitable Fund, 145 07
Whitinsville, Mrs. Kohar Kaprielan, 2; Eliza J. Willis, 1, 3 00
Whitman, Cong. ch. 15 40
Williamsburg, Cong. ch., toward support Rev. C. T. Riggs, 50; do., Henry T. Richards, 5, 55 00
Winchester, 1st Cong. ch., of which 493.16 toward support Rev. A. W. Clark, 702 85
Woburn, 1st Cong. ch., toward support Rev. J. L. Fowle, 579 56
Worcester, Central Cong. ch., of which 528.72 toward support Rev. R. A. Hume, 589.82; Adams-sq. Cong. ch., 14; Hope ch., 10; Million dollar campaign, offerings at two meetings, 185.92, 799 74
Yarmouth, Cong. ch. 12 00
———, T. 20 00
———, Friend, 5 00
———, Friend, for work in No. China, 2 00 —22,271 16

Legacies.— Fairhaven, J. F. Damon, add'l, 40 40
Hatfield, Sam'l H. Dickinson, by Daniel W. Wells, Robert M. Woods and Frederick H. Bardwell, Trustees, add'l, 500 00
Lowell, Miss Lucinda R. Parker, add'l, 213 73
South Hadley, Wm. H. Gaylord, by H. E. Gaylord, Ex'r, 1,000 00
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l, 90 00
Topsfield, Mary S. Conant, by Geo. H. Simpson, Ex'r, 100 00
Worcester, Mrs. Harriet Wheeler Damon, add'l, 2 41 —1,946 14

24,217 30

Rhode Island

East Providence, United Cong. ch. 8 00
Little Compton, United Cong. ch. 18 64
Newport, United Cong. ch. 28 86
Pawtucket, Cong. ch., toward support Rev. H. E. B. Case, 350 00
Peacedale, Cong. ch. 48 71
Providence, Union Cong. ch., 153; Pilgrim Cong. ch., 101.01; Central ch., A. W. Fairchild, 25; Plymouth, Geo. E. Church, 10, 289 01
Thornton, Wm. H. Starr, 5 00 —748 22

Legacies.— Providence, David C. Moulton, by Ruth W. and David P. Moulton, Ex'rs, 500 00

1,248 22

Young People's Societies

MAINE.— Waterville, Y. P. S. C. E. 10 00
NEW HAMPSHIRE.— Atkinson, Y. P. S. C. E., 5; Durham, Rainbow Mission Band, 15; Goffstown, Y. P. S. C. E., toward support Rev. J. H. Roberts, 8.75; Westmoreland, do., 2, 30 75
VERMONT.— Jeffersonville, Y. P. S. C. E., 3; Montpelier, do., 5; West Newbury, do., 3, 11 00
MASSACHUSETTS.— Amherst, 1st Y. P. S. C. E., 5; Boston, Y. P. S. C. E. of 2d ch. (Dorchester), toward support Dr. F. C. Wellman, 50; Brockton, Waldo Y. P. S. C. E., 2.50; Dunstable, Y. P. S. C. E., 5; Essex, do., for Shao-wu, 50; Fall River, Broadway Cong. ch., Y. P. S. C. E., 1, Good Works Soc., 3, King's Daughters, 2, and Mite Soc., 1; Globe Village, Evan. Free Y. P. S. C. E., 5; Harvard, Y. P. S. C. E., 5; Lawrence, South Y. P. S. C. E., 2; Lowell, High-st. Y. P. S. C. E., of which 70 from W. H. G. Wight, for native preacher, Canton, 72; Lynn, North Y. P. S. C. E., for Sendai, 12.50, and for native preacher, Madura, 12.50; Nantucket, 1st Y. P. S. C. E., 2; Petersham, Y. P. S. C. E., 20; Plainfield, do., toward support Rev. C. T. Riggs, 35; Shirley, do., for Shao-wu, 5; Worcester, Old South Y. P. S. C. E., toward support Rev. C. B. Olds, 10, 300 50

352 25

Sunday Schools

MAINE.— Bath, Winter-st. Cong. Sab. sch., for Rahuri, 65; Brewer, 1st Cong. Sab. sch., 20; Camden, Cong. Sab. sch., 32.22; Milltown, do., for boys' school, Turkey, 43.30; York Village, do., 3.10, 163 62
NEW HAMPSHIRE.— Concord, South Cong. Sab. sch., 9.62; Derry, Central Cong. Sab. sch., 10; Greenland, Cong. Sab. sch., 11.76; Wilton, do., Prim. Dept., 15, 31 53
MASSACHUSETTS.—Amherst, 1st Cong. Sab. sch., 14.24; do., South Cong. Sab. sch., 5; Belchertown, Cong. Sab. sch., 2.58; Boston, Highland Cong. Sab. sch. (Roxbury), toward support Dr. W. T. Lawrence, 7.50; Brimfield, 1st Cong. Sab. sch., 5; Chicopee, do., 4.63; Fall River, Broadway Cong. Sab. sch., 3; Greenwich, Cong. Sab. sch., 3.39; Hadley, 1st Cong. Sab. sch., Lend-a-Hand class, for native teacher, India, 25; Lancaster, Cong. Sab. sch., 6.61; Lee, do., for native preacher, India, 50, and for student, Japan, 20; Lowell, Pawtucket Cong. Sab. sch., toward support Mrs. Mary A. Fairbank, 10; Lynn, Central Cong. Sab. sch., to const. REV. CHAS. F. WEEDEN, H. M., 50; Mansfield, Cong. Sab. sch., toward support Rev. W. H. Sanders, 6.05; Quincy, Bethany Cong. Sab. sch., 30; Springfield, Hope Cong. Sab. sch., Jun. and Int. Depts., 3.81; Whitinsville, Village Cong. Sab. sch., 55.29; Woburn, 1st Cong. Sab. sch., toward support Rev. J. L. Fowle, 31.52; Worcester, Old South Cong. Sab. sch., toward support Rev. C. B. Olds, 76, 409 62

604 77

MIDDLE DISTRICT

Connecticut

Ashford, Cong. ch. 3 29
Bethel, Cong. ch. 44 83
Bridgeport, 2d Cong. ch. 5 00
Broad Brook, Cong. ch. 19 74
Buckingham, Cong. ch. 17 00
Chaplin, Cong. ch. 9 40
Colebrook, Cong. ch. 10 90
Cornwall, 1st ch. of Christ, 104 63
Cromwell, Cong. ch. 24 51
Danbury, 1st Cong. ch. 81 43
Danielson, Westfield Cong. ch. 27 16
Deep River, Mrs. Harriet L. Denison, 2 00
East Hampton, Cong. ch. 7 70
East Hartford, South Cong. ch. 10 14

East Thompson, Georgie M. Root, 1 00
Enfield, 1st Cong. ch. 45 00
Farmington, Cong. ch., toward support C. E. Ewing, 102 81
Greenwich, No. Greenwich Cong. ch. 23 85
Hartford, Asylum Hill Cong. ch., of which 300 toward support Rev. G. A. Wilder and 13 from a friend, 376.83; Park Cong. ch., toward support Rev. A. Fuller, 249.39; 1st Cong. ch., of which 35.25 from Hawes Fund, 192.88; 2d Cong. ch., 400, 1,219 10
Jewett City, 2d Cong. ch. 9 46
Kensington, Cong. ch. 10 90
Lyme, Cong. ch. 1 00
Middlefield, Cong. ch. 91 11
Middletown, South Cong. ch., toward support Rev. J. S. Chandler, 242.06; 1st Cong. ch., toward support Rev. H. S. Barnum, 67.30, 309 36
Milford, A. S. Clark, 9 65
Mount Carmel, Cong. ch. 19 57
New Britain, 1st ch. of Christ, 200 00
New Haven, Plymouth ch., 64.43; Dwight-pl. ch., Dr. Robert Crane, toward support Rev. W. S. Ament, 20; Friend, 100; L. H. C., 10, 194 43
Newington, Cong. ch. 35 25
New London, 1st ch. of Christ, 163 05
Newtown, Cong. ch. 25 00
Norfolk, Cong. ch. 700 00
North Granby, Swedish Cong. ch. 3 00
North Guilford, Cong. ch. 31 00
Norwalk, 1st Cong. ch. 101 89
Norwich, Greeneville Cong. ch., 27.51; 1st Cong. ch., toward support Mrs. E. H. Smith, 21.07, 48 58
Old Lyme, Cong. ch. 28 00
Old Saybrook, Cong. ch. 10 15
Plainville, Minnie L. Pierce, 1 00
Pomfret Center, Cong. ch. 8 26
Putnam, 2d Cong. ch., toward support Mrs. W. L. Beard, 14 30
Rockville, Union Cong. ch. 65
Salisbury, Cong. ch. 318 27
Saybrook, Thos. C. Acton, 10 00
Somersville, Cong. ch. 41 15
Southington, Cong. ch. 61 54
South Killingly, Cong. ch. 4 94
Thomaston, 1st Cong. ch. 13 06
Thompson, Cong. ch., of which 5 from Geo. S. Crosby, 32 60
Trumbull, Cong. ch., for work in nominally Christian lands, 6 00
Waterbury, 1st Cong. ch., 157.52; Mrs. W. H. Camp, 75, 232 52
Westport, Saugatuck Cong. ch. 20 32
Willington, Cong. ch. 2 20
Wilton, Cong. ch. 20 00
Windham, Cong. ch. 18 20
Windsor Locks, Cong. ch. 201 79
Woodstock, 1st Cong. ch. 12 00
———, Friend, for work for young people in China, 10—4,769 79

Legacies.—Old Lyme, Harriet H. Matson, by Chas. A. Terry, Ex'r, 1,000 00

5,769 79

Correction.—Winsted entry in February *Herald* should read 2d Cong. ch., 168.97; 1st Cong. ch., 52.

New York

Brooklyn, Central Cong. ch., 2,522.58; ch. of the Pilgrims, 1,594; Clinton-av. Cong. ch., 1,385.64; Puritan Cong. ch., 10; (Parkville) Cong. ch., 5.41; Canarsie Cong. ch., 5, 5,522 63
Canandaigua, Cong. ch. 47 35
Candor, Cong. ch. 8 50
Clayton, Cong. ch. 5 00
Cortland, H. E. Ranney, 100 00
Dongan Hills, Mrs. A. E. Foote, 100 00
East Bloomfield, 1st Cong. ch. 41 00
Eldred, Cong. ch. 10 50
Halls Corners, Miss M. M. Foote, 30 00
Jamaica, Mrs. G. H. S. Maynard, 4 25
Jamesport, Cong. ch. 7 00
Jefferson, Mrs. Harriet N. Wade, 1 00
Lima, Thank-offering, 10 00
Middletown, Friends, for Aruppukottai, 30 00
Moreland, Mrs. Lewis Bailey, 2 00
New York, Mrs. Caroline L. Smith, 25; Mrs. W. S. Karr, 9.25; Friend, 5, 39 25
Oxford, 1st Cong. ch. 30 00
Perry Center, Cong. ch., toward support Rev. H. C. Hazen, 44 10
Phœnix, 1st Cong. ch. 2 25
Pulaski, Mrs. A. G. W. 10 00
Rodman, Cong. ch. 7 00
Saugerties, Cong. ch. 20 50
———, Friend, 10 65—6,082 98

New Jersey

Chatham, Stanley Cong. ch. 7 91
Elizabeth, Cong. ch. 10 00
Little Ferry, Cong. ch. 8 00 ——25 91

Pennsylvania

Audenried, Welsh Cong. ch. 10 00
Bryn Mawr, College student, 1 00
Duquesne, Slavonic Cong. ch. 5 00
East Smithfield, Cong. ch. 9 04
Edwardsdale, Welsh Cong. ch. and Sab. sch. 10 00
McKeesport, 1st Cong. ch., of which 20 from two ladies, for native helper, No. China, 25 00
Mahanoy City, Cong. ch. 1 68
Miners Mills, Cong. ch. 10 00
Minersville, Cong. ch. 5 00
Montrose, Mrs. Edwin Lathrop, 5 00
Philadelphia, Mrs. C. B. Penrose, for work in No. China, 100; Miss L. M. Harmon, 5, 105 00
Plymouth, Welsh Cong. ch. 22 00
Scranton, Puritan Cong. ch., 10; 1st Welsh Cong. ch., 6, 16 00
Wilkesbarre, Puritan English Cong. ch., 25; Daniel W. Hughes, 10, 35 00
Williamsport, Woman's Miss. Soc. 15 00
Youngsville, Mrs. H. R. Preston, 5 00——279 72

Ohio

Akron, 1st Cong. ch., 51.60; West Cor., ch., 7.25, 58 85
Brecksville, Cong. ch. 24 00
Chatham, Cong. ch. 7 00
Cincinnati, Columbia Cong. ch., 5; Miss M. E. Thalheimer, for work in No. China, 5, 10 00
Cleveland, Pilgrim Cong. ch., toward support Rev. G. D. Wilder, 600; Bethlehem Cong. ch. and Sab. sch., 40.56; Jones-av. Cong. ch., 10; Kinsman-st. Cong. ch., 10; East Madison-av. Cong. ch., 8.85, 669 41
Columbus, 1st Cong. ch., 150; Plymouth Cong. ch., 28.55; Washington-av. Cong. ch., 10, 188 55
Conneaut, Mrs. J. C. Wright, 25
Delaware, Wm. Bevan, 5 00
Fredericksburg, Cong. ch., Woman's Home and Foreign Miss Soc. 1 00
Hudson, Cong. ch., of which 3 from friend, for work in No. China, 12 58
Huntsburg, Cong. ch. K. E. Soc. 4 69
Jefferson, Cong. ch., to const., with previous donations, WINTHROP F. THATCHER, H. M. 28 25
Kelley's Island, Cong. ch. 8 40
Lorain, 1st Cong. ch. 18 84
Mount Vernon, 1st Cong. ch. 25 00
North Ridgeville, 1st Cong. ch. 4 00
Oberlin, 1st Cong. ch., 97.67; Mrs. L. G. B. Hills, 10, 107 67
Painesville, 1st Cong. ch. 27 72
Plain Center, Cong. ch. 8 75
Ravenna, 1st Cong. ch. 16 85
Springfield, Miss F. W. Frantz, for native helper, Foochow, 6 25

Toledo, Central Cong. ch., 27; Washington-st. Cong. ch., for Shao-wu, 3, 30 00
West Williamsfield, Cong. ch. 7 00—1,270 06
Legacies.—Mad River, Frances J. Snodgrass, by Samuel R. Harshman, Trustee, add'l, 500 00
1,770 06

Maryland

Sudbrook Park, H. B. Shattuck, 5 00

District of Columbia

Washington, 1st Cong. ch., of which 60 from Gen. E. Whittlesey, 50 from Geo. P. Whittlesey, 20 from Emily S. Cook, 12 from F. W. Fairfield, 10 from A. N. Skinner, and 25 from Rev. John L. Ewell, 356; 5th Cong. ch., 55.50, 411 50

Virginia

Hampton, Cash, 5 65
Vienna, the Misses Georgie and Eva McKean, for native teacher, Madura, 25 00——30 65

North Carolina

Montreat, C. C. Lord, for work in No. China, 2 00

Georgia

Atlanta, Friends, 10 00
Demorest, Union Cong. ch. 12 27——22 27

Florida

Daytona, 1st Cong. ch. 48 61
Tavares, Union Cong. ch. 5 65——54 26

Young People's Societies

Connecticut.—Clinton, Y. P. S. C. E. of 1st ch. of Christ, for Madura, 25; New Britain, South Y. P. S. C. E., toward support Mrs. Amy B. Cowles and to const. James A. Relyea, Carrie I. Smith, Jennie R. Wheeler, and Marian A. Sheldon, H. M., 400; No. Greenwich, Y. P. S. C. E., toward support Rev. W. P. Elwood, 33.25, 458 25
New York.—Gloversville, Y. P. S. C. E., 10; Riverhead, 1st Y. P. S. C. E., for Sendai, 23.25, 33 25
New Jersey.—Montclair, 1st Cong. ch., Mission Study class, for Mt. Silinda, 8; Newark, Belleville-av. Y. P. S. C. E., for Aruppukottai, 20, 28 00
Pennsylvania.—Scranton, Sherman-av. Mission Y. P. S. C. E. 4 35
Ohio.—Painesville, 1st Y. P. S. C. E., for Shao-wu, 2 76
526 61

Sunday Schools

Connecticut.—Cornwall, Sab. sch. of 1st ch. of Christ, 50; Coventry, 2d Cong. Sab. sch., for Shao-wu, 10; Enfield, 1st Cong. Sab. sch., for do., 30; Groton, do., 2.96; Hartford, Center Cong. Sab. sch., 14.49; New Haven, Plymouth Cong. Sab. sch., 25; New London, 1st Cong. Sab. sch., Prim. Dept., toward support Rev. C. N. Ransom, 12; do., Sab. sch. of 1st ch. of Christ, for school in India, 9.07, and E. J. Sauter's class, toward support Rev. C. N. Ransom, 5; Rockville, Union Cong. Sab. sch., toward support Rev. W. C. Wilcox, 20.03, 178 55
New York.—Brooklyn, South Cong. Sab. sch., for Aruppukottai, 60; Elmira, St. Luke's Cong. Sab. sch., 6; Mt. Vernon, 1st Cong. Sab. sch., 3; New Village, 1st Cong. Sab. sch., 3.75; New York, Forest-av. Cong. Sab. sch., 10; Walton, 1st Cong. Sab. sch., 26.30, 109 05
Pennsylvania.—Le Raysville, Cong. Sab. sch. 5 40
Ohio.—Amherst, Cong. Sab. sch., 4.25; Berlin Heights, do., 4.50; Cincinnati, Columbia Cong. Sab. sch., 2.25; Cleveland, Highland Cong. Sab. sch., for native preacher, Madura, 35; do., North Cong. Sab. sch., 6.35; do., Glenville Cong. Sab. sch., 3; Croton, Cong. Sab. sch., 4.05; Kelley's Island, do., 1.36; Madison, do., 12.39; No. Ridgeville, do., 10; Youngstown, Plymouth Cong. Sab. sch., 10, 93 15
Georgia.—Demorest, Union Cong. Sab. sch. 5 21
391 36

INTERIOR DISTRICT

Tennessee

La Follette, College Hill Cong. ch. 1 25

Alabama

Dothan, Cong. ch. 1 00
Midland City, Mrs. Samuel Long, 1 00
Mobile, 1st Cong. ch. 2 00——4 00

Oklahoma Territory

Wellston, 1st Cong. ch. 3 22

Indiana

Terre Haute, 1st Cong. ch. 21 81

Illinois

Ashkum, Cong. ch. 3 55
Auburn Park, Union Cong. ch. 29 86
Chicago, No. Shore Cong. ch., 133.82; South Cong. ch., 104.74; Warren-av. Cong. ch., 68.60; Ravenswood Cong. ch., 65; Union Park ch., toward support Rev. F. E. Jeffery, 38; University Cong. ch., 35; Plymouth Cong. ch., 31.80; 1st Cong. ch., 15.03; New England Cong. ch., 11.42; Jefferson Cong. ch., 5; Douglas Park Cong. ch., 2.50; "John and Mary," 100; Friend, 100; Friend, 100, 810 91
Chillicothe, Plymouth Cong. ch. 22 71
Decatur, 1st Cong. ch. 1 00
Des Plaines, Cong. ch. 1 00
Galesburg, Central Cong. ch., toward support Rev. and Mrs. F. M. Price, 603 00
Geneseo, Cong. ch. 56 32
Gridley, Cong. ch. 16 57
Joliet, Rev. S. Penfield, 7 00
Kewanee, 1st Cong. ch. 25 05
Normal, Cong. ch. 5 24
Oak Park, 1st Cong. ch., of which 338.30 toward support Dr. R. Chambers and 447.25 toward support Dr. W. A. Hemingway, 785.55; 2d Cong. ch., toward support Rev. C. A. Nelson, 120.37, 905 92
Paxton, 1st Cong. ch. 25 00
Payson, Cong. ch., of which 100 from L. K. Seymour, 107 73
Peoria, Plymouth Cong. ch. 35 80
Polo, Ind. Presb. ch. 46 21
Quincy, 1st Union Cong. ch. 95 32
Sheffield, Two friends of Cong. ch. 200 00
Sherrard, Cong. ch. 2 00
Strawn, Cong. ch. 3 00
Thawville, J. C. Anderson, 5 00
Tiskilwa, Providence Cong. ch. 15 00
Toulon, Cong. ch. 9 00
Wheaton, College ch. 10 00
Wilmette, Cong. ch. 26 30
Winnetka, Cong. ch. 41 30—3,109 79

Michigan

Ann Arbor, Wm. Biggs, toward support Rev. James H. Dickson,	25 00	
Bancroft, Cong. ch.	5 30	
Benzonia, Cong. ch.	47 00	
Chelsea, Cong. ch.	23 90	
Clinton, Cong. ch.	5 00	
Grand Rapids, Plymouth Cong. ch.	6 00	
Hillsdale, Miss Mary Smith,	10 00	
Hudson, 1st Cong. ch.	19 25	
Laurium, J. W. Burnham,	10 00	
Ovid, 1st Cong. ch.	18 26	
Salem, 2d Cong. ch.	5 00	
Three Oaks, Cong. ch.	31 00	
Webster, Cong. ch.	12 55	218 26

Wisconsin

Appleton, 1st Cong. ch.	18 66	
Aurora, Welsh Cong. ch.	10 00	
Black Earth, Cong. ch.	7 00	
Burlington, Plymouth Cong. ch.	57 25	
Clintonville, 1st Cong. ch.	10 59	
Eau Claire, 1st Cong. ch., toward support Rev. G. M. Gardner,	164 18	
Elroy, Plymouth Cong. ch.	7 25	
Hammond, Cong. ch.	5 00	
Lake Geneva, 1st Cong. ch.	27 86	
Madison, 1st Cong. ch., 76.35; Pilgrim Cong. ch., 12.50,	88 85	
Menomonie, 1st Cong. ch.	1 03	
Milwaukee, Grand-av. Cong. ch., 103.49; Plymouth Cong. ch., 50; Hanover-st. Cong. ch., 6.01,	159 50	
Nekoosa, Cong. ch.	19 40	
New Chester, Cong. ch.	3 64	
Oconomowoc, Cong. ch.	5 00	
Whitewater, Cong. ch.	16 42	601 63

Minnesota

Alexandria, 1st Cong. ch.	9 65	
Austin, 1st Cong. ch.	68 73	
Benson, Pilgrim Cong. ch.	2 00	
Cannon Falls, Cong. ch.	15 00	
Faribault, Cong. ch.	35 98	
Fertile, Cong. ch.	7 00	
Grand Meadow, Cong. ch.	5 00	
Mapleton, Cong. ch.	7 50	
Minneapolis, Plymouth ch., toward support Rev. A. H. Clark, 189.71; 5th-av. Cong. ch., 37.69; Park-av. Cong. ch., 16.02; Pilgrim ch., 10.25,	253 67	
Sherburn, Cong. ch.	2 42	
West Duluth, Plymouth Cong. ch.	8 39	
Zumbrota, 1st Cong. ch.	14 37	429 71

Iowa

Cedar Falls, 1st Cong. ch.	102 50	
Cedar Rapids, 1st Cong. ch.	22 75	
Chester Center, Cong. ch.	10 00	
Church, A friend,	1 00	
Des Moines, Friends remembering,	4,000 00	
Dubuque, Summit Cong. ch.	20 00	
Garner, Cong. ch.	4 00	
Grinnell, 1st Cong. ch., toward support Rev. E. E. Aiken,	3 00	
Le Mars, Cong. ch.	14 20	
Minden, Zion Ger. Cong. ch.	8 95	
Montour, Cong. ch.	18 60	
Niles, Cong. ch.	3 40	
Orchard, Cong. ch.	2 40	
Oskaloosa, 1st Cong. ch.	10 31	
Rock Rapids, Cong. ch.	11 00	
Sioux City, 1st Cong. ch.	55 00	
Sloan, Cong. ch.	29 00	
Toledo, 1st Cong. ch.	10 80	4,326 91

Missouri

St. Louis, Memorial Cong. ch.	10 00	
Webster Groves, 1st Cong. ch.	27 42	37 42

North Dakota

Amenia, Cong. ch.	75 00	
Blue Grass, Ger. Mission ch.	3 00	
Buxton, Cong. ch.	5 00	
Caledonia, Cong. ch.	2 25	
Coldwater, Salem Ger. Cong. ch.	6 60	
Cummings, Cong. ch.	3 25	
Hillsboro, Cong. ch.	14 95	
New Home, Paradise Valley Cong. ch.	5 00	115 05

South Dakota

Eureka, Blumenthal Ger. Cong. ch., J. Dollinger, Jr., 5, and J. Schultz, 5,	10 00	
Letcher, Cong. ch.	2 04	
Loomis, Cong. ch.	6 12	
Mission Hill, Cong. ch.	4 00	
Oahe, Cong. ch.	4 58	
Yankton, 1st Cong. ch.	25 00	51 74

Nebraska

Bruning, Cong. ch.	7 00	
Crawford, 1st Cong. ch.	10 00	
Fairfield, Woman's Home and Foreign Miss. Soc.	10 00	
Fremont, 1st Cong. ch.	25 30	
Grand Island, 1st Cong. ch. and Sab. sch.	12 00	
Hastings, 1st Cong. ch.	56 37	
Lincoln, Zion Ger. Cong. ch., 30; Salem Ger. Cong. ch., 20,	50 00	
Omaha, Plymouth Cong. ch.	20 00	
Santee, Pilgrim (Indian) Cong. ch.	16 24	
Weeping Water, Miss Anna Treat, for work in China,	2 00	
West Point, Cong. ch.	8 00	
Wilsonville, Geo. H. Giles, 1.40; W. N. Giles, 1.35,	2 75	219 66

Kansas

Burlington, Friend,	10 00	
Emporia, Bethany Cong. ch.	5 00	
Galesburg, Carl Hess,	5 00	
Neosho Falls, Rev. S. B. Dyckman,	1 00	
Smith Center, Cong. ch.	20 13	
Stockton, Cong. ch.	3 95	
White City, Cong. ch.	2 22	47 30

Colorado

Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank,	116 00	
Denver, Plymouth Cong. ch., 428.59; 3d Cong. ch., 34.10,	462 69	
Fruita, Union Cong. ch.	13 40	
Grand Junction, 1st Cong. ch., 16; Friend, 100,	116 00	
Loveland, Ger. Cong. ch., Mrs. F. Schumann,	5 00	
Montrose, Cong. ch.	28 70	741 79

Young People's Societies

INDIANA.—East Chicago, Y. P. S. C. E., one-half toward support Rev. and Mrs. Thomas Gray and one-half toward support Rev. and Mrs. L. O. Lee,	21 37
ILLINOIS.—Algonquin, Y. P. S. C. E., for MacLachlan Fund, 3.25; Chicago, Tab. Y. P. S. C. E., for Sendai, 2; Dundee, Y. P. S. C. E., 50; Granville, do., for MacLachlan Fund, 40; Lyonsville, do., 12.50; Moline, 2d Y. P. S. C. E., 2.50; Odell, Y. P. S. C. E., for MacLachlan Fund, 15; So. Chicago, do., 10; Yorkville, do., for MacLachlan Fund, 10,	145 25
MICHIGAN.—Clinton, Y. P. S. C. E., 5; Detroit, North Y. P. S. C. E., 10; Fremont, Y. P. S. C. E., 3; Grand Rapids, Barker Memorial Y. P. S. C. E., 5.75; White Cloud, Y. P. S. C. E., 5,	28 75
WISCONSIN.—Hayward, Y. P. S. C. E., 14; Mazomanie, do., for DeForest Fund, 2.50,	16 50
MINNESOTA.—Minneapolis, Fremont-av. Y. P. S. C. E., for Shao-wu,	15 00
IOWA.—Rock Rapids, Y. P. S. C. E., for White Fund,	4 10
MISSOURI.—Lebanon, Y. P. S. C. E., for DeForest Fund,	10 00

North Dakota.—Amenia, Y. P. S. C. E., 4.77; Carrington, Y. P. S. C. E., of which 25.07 toward support Rev. J. X. Miller and 25.08 toward support Rev. E. B. Haskell, 50.15; Hankinson, do., 5.52; Hillsboro, do., 1.70, 62 14

South Dakota.—Columbia, Y. P. S. C. E., 2; Deadwood, do., 5; Rapid City, do., for Aruppukottai, 8, 15 00

Nebraska.—Arborville, Y. P. S. C. E., for Bates Fund, 8; Crete, 1st Y. P. S. C. E., for do., 50; Fairmont, Y. P. S. C. E., 7.25, 65 25

Colorado.—Cripple Creek, 1st Y. P. S. C. E., 3.55; Montrose, Y. P. S. C. E., 1, 4 55

387 91

Sunday Schools

Illinois.—Chicago, Bethesda Cong. Sab. sch., 11.50; Chillicothe, Plymouth Cong. Sab. sch., 2.56; Danvers, Cong. Sab. sch., 5.30; Geneva, Cong. Sab. sch., Young People's class, 4.62; Godfrey, Cong. Sab. sch., 15.55; Grays Lake, do., 2.37; Mendon, do., 9; Payson, do., 14.15; West Chicago, do., 35.47; Yorkville, do., 6.22, 106 74

Michigan.—Alpena, Cong. Sab. sch., 7.18; Clinton, Cong. Sab. sch., 10; Detroit, 1st Cong. Sab. sch., 35; Rosedale, Cong. Sab. sch., 1; So. Haven, 1st Cong. Sab. sch., 4.51, 57 69

Wisconsin.—La Crosse, 1st Cong. Sab. sch., 5; Lake Geneva, Cong. Sab. sch., 8.35; Milwaukee, Pilgrim Cong. Sab. sch., 5.21, 18 56

Minnesota.—Minneapolis, Pilgrim Cong. Sab. sch, 12.29; do., Park-av. Cong. Sab. sch., 10.75, 23 04

Iowa.—Bondurant, Cong. Sab. sch., 1.05; Ionia, do., 2; Iowa Falls, do., 5; Marshalltown, do., 20; Polk City, do., 5.84, 33 89

North Dakota.—Hillsboro, Cong. Sab. sch., 1.89; Valley City, Getchell Cong. Sab. sch., 2, 3 89

South Dakota.—Waubay, Cong. Sab. sch. 10 00

Nebraska.—Clarks, 1st Cong. Sab. sch., 3.50; Doniphan, Cong. Sab. sch., 6; Havelock, 1st Cong. Sab. sch., 3; Weeping Water, Cong. Sab. sch., 9.60, 22 10

Colorado.—Montrose, Cong. Sab. sch. 6 30

282 21

PACIFIC DISTRICT

New Mexico

Estancia, F. D. Carpenter, 5 00

Arizona

Prescott, Cong. ch. 10 00

Utah

Vernal, Kingsbury Cong. ch. 13 50

Nevada

Reno, 1st Cong. ch. 19 60

Idaho

Challis, Cong. ch., 5; Woman's Miss. Aux., 5, 10 00

Washington

Cheney, 1st Cong. ch.	6 00	
Kennewick, Cong. ch.	2 00	
Monroe, Harry M. Hillis,	10 00	
Olympia, 1st Cong. ch.	5 00	
Pleasant Valley, Cong. ch.	4 00	
Ritzville, Rev. M. W. Morse,	10 00	
Seattle, Maud Thompson,	5 00	
Tacoma, Joseph Holt,	5 00	
Walla Walla, 1st Cong. ch.	57 70	—104 70

Oregon

Klamath, A. T. Blachly,	5 00	
Oregon City, Cong. ch., add'l,	4 25	
Portland, Hassalo-st. Cong. ch.	5 00	—14 25

California

Campbell, Cong. ch.	1 50	
Clayton, Cong. ch., add'l,	2 50	
Cloverdale, Cong. ch.	14 00	
Fresno, Zion's Ger. Cong. ch.	26 65	
La Mesa, La Mesa Heights Cong. ch., for Pang-Chuang,	20 09	
Lockeford, Cong. ch.	1 00	
Long Beach, Plymouth Cong. ch.	16 00	
Oakland, 1st. Cong. ch., 137; W. W. Clark, 20; Rev. F. B. Perkins, 10,	167 00	
Palo Alto, Alma L. Park, for work in North China,	10 00	
Pasadena, Elizabeth Wilson,	2 00	
Porterville, Cong. ch.	13 00	
San Francisco, Friend,	25 00	
San Jose, Cong. ch.	55 00	
Santa Ana, 1st Cong. ch.	16 00	
Santa Paula, Nathan W. Blanchard,	500 00	
Santa Rosa, Cong. ch.	7 50	
Tulare, Cong. ch.	7 00	
Vacaville, Mrs. C. G. Robinson,	5 00	—889 24

Hawaii

Honolulu, Central Union ch., for Pleasant Island Mission, 845.30; Kaumakapili ch., for Africa, 25.50; Makawao, Foreign Protestant ch., 25; M. S. Rice, 200,	1,095 80	
——, Churches, through treasurer Hawaiian Board,	57 10	—1,152 90

Young People's Societies

California.—Chula Vista, Y. P. S. C. E., for Bible-reader, Madura, 25; Los Angeles, Olivet Y. P. S. C. E., 7; Ontario, Bethel Y. P. S. C. E., 9.25, 41 25

Sunday Schools

Washington.—Pleasant Prairie, Cong. Sab. sch., 6; Walla Walla, 1st Cong. Sab. sch., 8; do., Ger. Cong. Sab. sch., 1.30, 15 30

Oregon.—Salem, 1st Cong. Sab. sch. 10 00

California.—Santa Ana, 1st Cong. Sab. sch. 3 25

Hawaii.—Honolulu, Central Union Cong. Sab. sch., for Pleasant Island Mission, 50 00

78 55

MISCELLANEOUS

Canada

Montreal, American Presb. ch., toward support C. C. Fuller, 600 00

Austria

Prague, Churches, and through *Betanie*, for Shao-wu, 121 42

North China

Pang-Chuang, Rev. Arthur H. Smith, 10 00

Switzerland

——, Friend, 20 00

St. Paul's Institute

Contributions and income received, 2,236 84

From Jaffna Medical Mission Endowment

For traveling expenses, Dr. T. B. Scott and family, to Ceylon,	1,007 12	
Balance refit,	84 18	—1,091 30

MISSION WORK FOR WOMEN

From Woman's Board of Missions

Miss Sarah Louise Day, Boston,
Treasurer

For sundry missions, in part, 13,004 14
First payment on doctor's bungalow, Ahmednagar, 1,000 00
(From Syracuse, 10.67; from Manhattan ch., New York, toward support Mrs. F. B. Bridgman, 10.80; 1st ch., Buffalo, N.Y., toward support Rev. and Mrs. C. M. Warren, 13), 34 47 —14,038 61

Additional Donations for Special Objects

Maine. — Eliot, Cong. ch., for native teacher, Madura, 40; Portland, James P. Baxter, for support Dr. Carroll Churchill, care Rev. R. A. Hume, 250, 290 00

New Hampshire. — Laconia, Y. P. S. C. E., 5, and friends, 5, for work, care Miss E. M. Blakely; Portsmouth, Rev. L. H. Thayer, for work in Lin Ching, 5; Tilton, Y. P. S. C. E., for student, care Rev. J. L. Fowle, 25, 40 00

Vermont. — Middlebury, Cong. Sab. sch., for work, care Rev. and Mrs. G. M. Rowland, 5; Springfield, Mrs. James Hartness, for native preacher, Foochow, 100; West Brattleboro, Cong. Sab. sch., for work, care Rev. C. E. Clark, 25.73; ———, Friend, for work, care G. M. Newell, 5, 135 73

Massachusetts. — Amherst, 1st Cong. Sab. sch., for orphan, care Rev. R. A. Hume, 20; do., 2d Y. P. S. C. E., for work, care Rev. H. K. Wingate, 7; Andover, South ch. Sab. sch., for school, care Miss M. L. Graffam, 20; Auburn, Cong. Sab. sch., for Bible-woman, Foochow, 20; Auburndale, Mrs. G. M. Adams, for work, care Mrs. E. F. Carey, 20; Billerica, Cong. Sab. sch., Prim. Dept., for pupil, care Miss M. E. Kinney, 5; Boston, Mt. Vernon Chinese Sab. sch., for church building, San Ning, 25; do., Miss A. Lorain Washburn, for pupil, care Rev. B. K. Hunsberger, 7.50; do., Chu Gow, for work, care Rev. C. R. Hager, 1; Brockton, Porter ch. Sab. sch., for pupils, care Rev. L. F. Ostrander, 60; East Northfield, Y. P. S. C.E. of Trin. Cong. ch., for native preacher in Guam, 25; Fall River, 1st Cong. ch., for use of Rev. E. H. Smith, 31.20; do., Miss E. A. Lyman, for pupil, Marathi, 10; Fitchburg, Rollstone Cong. Sab. sch., Prim. Dept., for pupil, care Mrs. W. O. Ballantine, 20; Hadley, Mrs. T. A. Emerson, for pupils, Marathi, 5; Hampden, Cong. ch., for pupil, care Rev. B. K. Hunsberger, 10.57; Lincoln, Y. P. S. C. E., for school, care Rev. E. Fairbank, 15; Littleton, Friends, for work, care Miss C. Shattuck, 8; Lowell, Kirk-st. ch., for work, care Rev. R. A. Hume, 30; do., Highland Cong. Sab. sch., for native helper, care do., 59.77; Newburyport, Belleville Y. P. S. C. E., for pupil, care Rev. James H. Roberts, 10; Newton, Joshua W. Davis, for the Annie Tracy Riggs Hospital Fund, 50; Newton Center, Miss Harriet S. Cousens, for organ for Bridgman School, 150; Newton Highlands, Y. P. S. C. E., for Bible-reader, care Mrs. R. Winsor, 24; Northampton, Mrs. Martha D. Jones, for pupil, care Rev. W. O. Ballantine, 3.75; Salem, Chinese Sab. sch. Y. M. C. A., for work, care Rev. C. R. Hager, 10; do., Miss S. S. Driver, for work, care Mrs. A. N. Andrus, 10; Taunton, Y. P. S. C. E. of Union Cong. ch., for pupil, care Rev. J. S. Chandler, 15; Turners Falls, Y. P. S. C. E., for pupil, care Rev. W. P. Clarke, 13.20; Wellesley, Cong. Sab. sch., for student, care Miss E. T. Maltbie, 26; Westfield, 1st Cong. Sab. sch., for pupil, Harpoot, 25; Winthrop, Union Cong. ch., for use of Rev. F. A. Lombard, 12.78; Worcester, Central Cong. ch., for orphanage, care Rev. R. A. Hume, 7; do., Hope Y. P. S. C. E., for native preacher, Foochow, 36, 792 77

Connecticut. — Bridgeport, Miss D. R. Adams, for Bible-woman, care Mrs. W. P. Elwood, 25; Deep River, Cong. Sab. sch., Prim. Dept., for pupil, care Rev. Geo. M. Rowland, 12; Enfield, Y. P. S. C. E., for work, care Rev. E. H. Smith, 15, and for work, care Caroline E. Chittenden, 10; Franklin, Lydia Z. Smith, for boys' school, Ing-hok, 1; Hartford, Farmington-av. Cong. Sab. sch., for orphans, Marathi, 26.23; do., Center Cong. Sab. sch., for A. T. Riggs Memorial Hospital, 16.03; do., Sab. sch. of Village-st. Mission, for pupil, care Rev. F. E. Jeffery, 7.50; do., Miss S. B. Colver, 9, and friend, 1, for work, care Rev. J. S. Porter; New Britain, Friend, for work, care Rev. F. B. Bridgman, 25; Plainfield, Cong. Sab. sch., for work, care Rev. T. D. Christie, 5.25; Southport, Cong. Sab. sch., 8.45, and Y. P. S C. E., 18.91, all for use of Rev. W. P. Elwood, 180 37

New York. — Briarcliff Manor, Y. P. S. C. E., for student, Euphrates College, care Rev. H H. Riggs, 25; Brooklyn, Bethesda Y. P. S. C. E., for work, care Rev. W. W. Wallace, 50; do., Miss L. B. Brown, for medical work, care Dr. T. B. Scott, 30; do., Miss C. D. McComber, for use of Miss Meda Hess, 6; Corfu, Mrs. James Anderson, for Ponasang Hospital, 1; Morrisville, E. N. Dexter, for pupil, care Rev. B. K. Hunsberger, 10; New York, Brick Presb. ch., Young Women's Miss. Soc., for scholarships, care Rev. and Mrs. B. K. Hunsberger, 60; do., ch. of the Covenant (Presb.), for orphanage, Monastir, 93; do., Mrs. E. J. Brown, of which 60 for Bible-woman and 50 for hospital, Ceylon; do., Titus B. Meigs, for church building, care Rev. R. A. Hume, 50; do., Florence E. Harpham, for work in Macedonia, 20; Pelham, Mrs. S. H. Nutting, for work, care Miss C. Shattuck, 3; Pulaski, Mrs. A. G. W., for pupil, care Miss C. E. Bush, 5, 463 00

New Jersey. — Arlington, Mrs. M. W. P., for orphan, care Miss C. E. Bush, 5; Glen Ridge, Cong. Sab. sch., for work, care Rev. T. F. Hahn, 9; Highwood, Sab. sch. of Reformed ch., for chapel in Bey Alan, 9.57, 23 57

Pennsylvania. — Edwardsdale, Welsh Cong. ch. and Sab. sch., for student, care Rev. J. P. Jones, 40; Harrisburg, Daniel S. Lowe, for pupil, Foochow, 2, 42 00

Ohio. — Cleveland, Pilgrim ch., of which 32 from Sab. sch., all for work, care Rev. G. D. Wilder, 57; Elyria, 1st Cong. ch., for work, care Dr. H. N. Kinnear, 79.62; Kingsville, Mrs. E. S. Comings, for work in Hadjin, 14; Lorain, 1st Cong. ch., Member, for student, care Rev. J. P. Jones, 15; Oberlin, Mrs. Alice M. Williams, for native helper, care Rev. P. L. Corbin, 15.25; Penfield, Cong. ch., for pupil, care Miss Luella Miner, 25, 205 87

Maryland. — Baltimore, 4th Cong. Sab. sch., for work, care Dr. C. W. Young, 12; do., John C. Thomas, for Building Fund, Ing-hok, 10, 22 00

South Carolina. — Frogmore, Miss G. B. House, for Thessalonica Institute, 35 00

Alabama. — Talladega, Little Helpers, for pupil, care Miss S. R. Howland, 5 00

Mississippi. — Meridian, Cong. ch. and Y. P. S. C. E., for work, care Miss Sarah Stimson and Miss Nellie J. Arnott, 4.28; Moorhead, Sab. sch. of industrial school, 10; Mrs. A. M. Pond, 10; Miss F. A. Gardner, 5, all for pupils, care Mrs. M. L. Sibley, 29 28

Indiana. — East Chicago, Alice Williams, for use of Rev. and Mrs. Thos. Gray, 5 00

Illinois. — Chicago, Ewing-st. Cong. Sab. sch., for pupils, care Rev. B. K. Huns-

berger, 21.91; do., Summerdale Y. P. S. C. E., for Wylie School, care Rev. J. J. Banninga, 10; do., David Fales, of which 100 for work, care Rev. R. A. Hume, and 100 for hospital, Harpoot, 200; do., Rev. G. S. F. Savage, for student aid, care Rev. T. D. Christie, 25; Dundee, Y. P. S. C. E., for native worker, India, 50, and for work, care Mrs. R. Winsor, 8; Elgin, 1st Cong. Sab. sch., for pupils, care Rev. T. D. Christie, 43.90 Evanston, Mrs. E. J. Buffington, for pupils, Marathi, 45; do., Miss Mabel Rice, for work, care Rev. S. C. Bartlett, 1; Geneseo, Cong. ch., for work, care Miss Anna Millard, 10; La Harpe, Rev. A. E. Hartwell, for work, care Rev. G. G. Brown, 3; Oak Park, Mrs. W. W. Hart, for pupil, care Mrs. R. Winsor, 8; Shabbona, Cong. Sab. sch., Prim. Dept., for pupils, care Mrs. Jas. Smith, 15.28, 441 09

MICHIGAN. — Detroit, 1st Cong. ch., Mrs. E. H. Ashley, 6, and Jun. Y. P. S. C. E., 6, all for pupil, care Rev. J. H. Dickson; Port Huron, 1st Y. P. S. C. E., for work, care Miss Meda Hess, 10; Upton Works, Jun. Y. P. S. C. E., for orphans, care Mrs. R. A. Hume, 3.75; do., Mrs. G. Hull, for do., 3.75, 29 50

WISCONSIN. — Stockbridge, Cong. Sab. sch., for pupil, care Rev. R. Chambers, 15.60; Washburn, do., for pupil, care Miss C. E. Chittenden, 15, 30 60

MINNESOTA. — Freedom, Cong. ch., for work, care Rev. Giles G. Brown, 5 00

IOWA. — Charles City, Cong. ch., 24.40, and Sab. sch., 25.60, all for native helper, care Rev. W. P. Sprague; Grinnell, Friend, for native preacher, No. China, 50; Marshalltown, Rev. J. G. Brown, for native helper, care Rev. J. McNaughton, 30; Waterloo, Cong. Sab. sch., for pupils, care Mrs. R. A. Hume, 6.04; Waverly, Y. P. S. C. E., for pupil, care Rev. G. E. White, 15, 151 04

MISSOURI. — St. Joseph, Dr. and Mrs. H. N. Keener, for work, care Dr. H. N. Kinnear, 2 00

NEBRASKA. — Seward, Y. P. S. C. E., for work, care Rev. G. G. Brown, 5 00

KANSAS. — Le Roy, Mrs. F. J. Riley, for orphan, care Rev. B. K. Hunsberger, 5 00

COLORADO. — Boulder, Y. P. S. C. E., for work, care Rev. H. G. Bissell, 10; Montrose, Mrs. A. R. Brown, for pupil, care Rev. B. K. Hunsberger, 1, 11 00

WASHINGTON. — Seattle, Mrs. J. F. Pike, for pupil, care Miss J. P. Gordon, 7 50

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CANADA. — Montreal, D. W. Ross, for work in Cesarea, 50; do., W. Poulters's class in Zion Sab. sch., for work, care Dr. T. B. Scott, 15; Wellesley, John Hoffman, for Ponasang Hospital, 5, 70 00

MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS

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For pupil, care Miss E. M. Barnum,	15 00	
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For furniture, Chihuahua,	50 00	71 00

Income Satara Orphanage Fund

For support of orphan,	10 00	
		3,238 07
Donations received in January,	75,058 45	
Legacies received in January,	4,296 14	
		79,354 59

Total from September 1, 1905, to January 31, 1906, Donations, $248,553.61; Legacies, $26,938.57 = $275,492.18.

The Morning Star

NEW HAMPSHIRE. — Concord, 1st Cong. ch., Friend, 10 00

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NEW YORK. — Moravia, Cong. Sab. sch., Prim. Dept. 2 70

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Advance Work, Micronesia

NEW YORK. — New York, Rev. Josiah Strong, 10; do., Mrs. M. E. Dwight, 10, 20 00

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OHIO. — Mansfield, Wm. Jesson, 5 00

ILLINOIS. — Chicago, Ravenswood Cong. ch., 5; do., Mrs. Mary S. Booth, 5; Galesburg, Mrs. Cyrus Avery, 5; Hinsdale, Rev. E. S. Carr, 5; Oak Park, Rev. W. W. Hart, 50; do., O. B. Barker, 5; So. Chicago, Rev. G. H. Bird, 5, 80 00

MICHIGAN. — Detroit, Mrs. Geo. M. Lane, 5; Grand Rapids, Rev. R. M. McLaughlin, 5; Pittsford, Mrs. Martha Jones, 2, 12 00

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